MAULANA ASHRAF ALI THANVI

His Views on Moral Philosophy and Tasawwuf

Prof. Ahmad Ali Khwaja (Rtd.)

FORWORD

Promotion of consciousness of the historical role of Islam being one of the main objectives of the National Hijra Council, it was proposed during 1986 to highlight the thoughts and teachings of eminent Muslim sages and scholars of the South Asian Subcontinent. Towards this end, a plan was drawn up to project, in three volumes, biographies of distinguished leaders in religious, intellectual and political thought.

The first volume of the Series, *The Muslim Luminaries: Leaders of Religious, Intellectual and Political Revival in South Asia,* has already been published (1408 H./1988). The present monograph is a part of the series which was planned to project the ideas of eminent saint scholars in the domain of religion and tasawwuf. Professor Ahmad Ali Khawaja has attempted to outline the views of Maulana Ashraf Ali Thanavi on Religious and Moral Philosophy and Tasawwuf. The venerable Ashraf Ali Thanavi was a profound thinker in the tradition of Al-Gazzali. This monograph, at its best, is a preliminary survey of his ideas calling for a more detailed study and presentation by specialists in the subject. It is to be hoped that the general reader will benefit by this brief presentation which is coached in simple style.

N. A. Baloch
Advisor,
National Hijra Council

CONTENTS

		Pages
Foreword		
Preface		
CHAPTER–I	**Life and Works of Maulana Ashraf Ali Thanavi.**	1
CHAPTER–II	**His Views on Shariat & Tariqat** His conception of Ethics.	10
CHAPTER–III	**The Praise Worthy Conduct.** Motive and Intention and Their Respective Importance. Purity of Intention and Sincerity in Action. Piety. Humility. Resignation to the Will of God. Fear. Prayer. Hope in God's Mercy. Rida (Joyous submission to His Will). Zuhd (Abstinence or Continence). Gratitude. Patience. Truthfulness. Love and Affection.	39
CHAPTER–IV	**Higher Ethics (Tasawwuf) Psycho -Analysis.**	69

The Self Accountability and Self - introspection.

The State of Ecstasy.
Miracle.
Refulgence or Splendour.

CHAPTER–V **Un-wrothy Conduct.** 81

Lie.
Back-Bitting.
Abuse.
Extravagance.
Rancour of Malice.
Pride (Self conceit).
Jealousy.
Love for Pomp & Dignity.
Love for the World.
Lust.
Superiority Complex.
Wrath-Anger (Fury).

CHAPTER–VI **Tauhid.** 103

Belief in the Unity and Uniqueness of God as the Basis of Ethics and Morality.
Monism (Pantheistic view About Ultimate REALITY or GOD).

CHAPTER–VII **Categories of Saints.** 115

Categories of Saints and Their Different Levels.

CHAPTER–VIII **Sufistic Terms.** 120

BIBLIOGRAPHY 126

PREFACE

Maulana Ashraf'ali Thanavi, as an exponent of Islamic Moral Philosophy and *Tassawwuf,* ranks high amongst the Muslim thinkers of his time and occupies a distinct position amongst them. He has practically left no field of Islamic learning and its different aspects in their varied shades of thought which he has not explored and explained. He is a voluminous writer who had a deep insight into Islamic tenets and as such has dealt with them in details touching almost every aspect, i.e., social, economical, political, mental, moral and spiritual and has assigned to each its proper place, value and weight from the view point of directions of the *Qur'an* and *Sunnah* of Holy Prophet (M.P.U.H.) and the sayings of great saints and sages who had a deep insight into Islamic teachings.

His contributions in the field of Islamic thought in its varied directions are innumerable and extensive which range from 800 to 1000 in the shape of sermons, discussions, discourses, treatises and books of high standard and quality. His works on *tasawwuf, jurisprudence, hadith, tafsir, mantiq,* etc. are of outstanding nature. He had a deep insight into *tassawwuf,* its intricacies and subteties which he has analysed and explained minutely in his book *'Al-Takashshuf Min Muhamatul-Tasawwuf".* He has another voluminous work to his credit on the same subject, namely *'Tarbiat-ul-Salik-wa-Tanjihul-Halik'* which suggests the way-farer various practices of training for his spiritual development and the adoption of the course of conduct which saves him from the pitfalls and destruction in the path of his journey.

Shariat and *Tariqat* must go together. They are inter-related and inter-connected. The one represents Islam's outward aspect and the other its inward aspect. There must be unity, uniformity, co-herence and co-ordination between the two sides. One's outward conduct must be motivated by pure and sincere intention from within to achieve the universal ends and thus to attain nearness to God *(Taqarrub-Ilal lah).* Inner purity, self-surrender to His Will and to mould one's attitude towards life in

consonance with it is *Tasawwuf* in the real sense of the term. A *Sufi* does not want any thing else but God and God alone, and as such he mends his ways accordingly to attain the ideal and reach the destination. Before the seeker of Truth can reach that stage and state of Gnosis, he has to discipline himself by undergoing certain esoteric practices in the shape of *Mujahidah* and *Riyadat* as a course of training for the attainment of an objective. Thus Maulana Thanvi deals with the varied phases of *Tasawwuf*, their intricacies and subtleties separately and independently, analyses their essentials and assigns to each stage and state its particular position and then on synthesis gives a comprehensive view about *Tasawwuf* which in other words he calls meaningful jurisprudence constituting integral part of *Shariah*.

Tasawwuf attaches significance, life and lustre to all outward religious performances to enable a man to become ripe from within and thus to live the life in conformity with Islamic injunctions animated with the real spirit. Unless a man is thus animated, no formal and conventional observances will fetch any intellectual and spiritual advantage and contribute in any way to his inner growth and development. *Tasawwuf*, according to Maulana, is, therefore, essence of Islamic *Shari'ah* which, if bereft and devoid of that essential element, is a body without soul and does not elevate a man to higher levels to enable him to assert "I do not see any thing, but see God in it".

That beautific state of mind, the ideal, the desired destination and objective can only be achieved if one's outlook is inspired with that spirit. In case one is not so inspired he is left in the middle or at the initial preliminary stage of the journey without being able to reach and realise the real spiritual destination.

Shari'at and *Tariqat* are not contradictory to one another, but are complementary, consistent and compatible processes and afford mutual aid and assistance to the seeker of the Truth to comprehend the REALITY and get its glimpses. Islam, as an ideal and dynamic force, believes in the progressive uplift and advancement of an individual and the whole human race in every phase of life and has, therefore, laid down such principles to be followed in actual practice which enable him to attain great heights, to meet the challenges of the ever varying and ever

changing conditions of time, to secure adjustment, and to be able to keep peace with them.

It is on this account that the institutions of *Ijtehad* and *Ijma* have been introduced as next to *Qur'an* and *Hadith* as fundamental sources of Islamic Law and as a measure of solution to every day's varied problems which are arising and with which the Muslim World is being confronted. Islam, as a universal and natural religion which encompasses and combines within its fold the entire field of human activities in its varied phases and forms, gives guidance and provides principles for the utilisation of one's God-given faculties . . . in the right channels, prescribes and lays down the criteria of right course of conduct so as to make his living successful and thus to realise the sanctity, sacredness and genuinness of Islamic values in the depths of one's consciousness. Islamic teachings and tenets are, therefore, workable today as they were workable in foregone times and will remain practicable for all times to come and provide practical solution to all human problems which may confront the humanity at large.

Islamic *Tasawwuf is* such a vast subject that if one were to go into its detailed discussion, volumes will be needed to deal with its different schools of thought and their respective implications.

The author has, however, confined himself in his research to the main points dealt with by Maulana Thanvi and described them in briefly.

Since Maulana had a self-contained and synthetic view of Islamic *Shari'at* and held it as all embracing and comprehensive including his views on *Tasawwuf* and their varied implications and essentials, he brings them all within the scope of *Shariat* and gives his personal independent views calling it as meaningful jurisprudence. He brings all the stages, stations and states that a *Sufi* undergoes, that is, *Tariqat, Haqiqat* and *Ma'rfat* (to know the Real) within the fold of Islam as *Din* which covers the entire field of human activity in its different domains inward and outward. In other words, it is coextensive with life and nothing is outside it and that the terms *Shariat* and *Tariqat* are not contradictory to one another but are complementary processes for knowing the reality. The object is the same, the goal is the

same, the destination is same, only the ways of approach vary.

The author is highly grateful to his patron, teacher and guide, Dr. A. J. Halepota, presently Chairman, Islamic Ideology Council, Islamabad, and Professor emeritus, University of Sind, and formerly Chairman and Head of Department of Comparative Religion and Islamic Culture, University of Sind, who has been extending his scholarly assistance from the very start of this work and who has greatly helped the author in designing the scheme of the subject of this theme.

The author is also very much indebted to Late Mr. A.K. Brohi, a famous and eminent scholar and philosopher and an advocate of international repute who happened to be the teacher of the author at secondry level and who inspired, encouraged and extended his moral support to him to undertake this adventure. But for the moral assistance of Mr. Brohi and able guidance of Dr. A.J. Halepota, this humble work would not have come to the lime-light.

The author has every hope that this book published for the first time in English, if read with unbiased and open mind, representing Maulana Ashraf Ali Thanavi's views on varied Islamic topics will go a long way in solving the controversial and contested issues which exist between different schools of thought amongst Muslims and will bring about harmony and reconciliation amongst them.

If this is done, the purpose of writing this book will adequately be fulfilled.

I gratefully acknowledge all the support extended by the National Hijra Council and their inclusion this book under the Council's programme of publications. I am particularly indebted to Dr. N.A. Baloch, Advisor of the National Hijra Council, for reading through the manuscript and for his valuable suggestions and guidance which have enabled me to effect qualitative improvements.

AHMAD ALI KHAWAJA

CHAPTER–I

LIFE AND WORKS OF MAULANA ASHRAF ALI THANAVI

Maulana Muhammad Ashraf Ali Thanavi S/o Haji Abdul Haq known as Hakim-al-Ummat, the famous moralist, traditionist, jurist and logist, was born on the 5th of Rabi-al-Thani in the year 1280 (A.H.) (19th September, 1863 A.D.) at Thana Bhavan, a small place in District Muzaffar Nagar (U.P.).

Maulana was Faruqi from his father's side and Alavi from his mother's side. His mother breathed her last when he was five years old and as such the whole responsibility of bringing up and educating the child fell on the shoulders of his father from the very beginning. His father, besides being wealthy and generous, was a man of high intelligence and was considered authority on the Persian language. He was one of the best *Qaris* of his time.

Fore-fathers

Pir Imdad Ali, the maternal uncle of Maulana was a well-known saintly person of his time and the people held him in high esteem on account of his piety and excellence of character.

Mir Nijabat Ali, grand-father of Maulana, besides being well versed in Persian language, was one of the best writers of his time and was known for his fine and subtle expression specially gifted with ready wit. He was a disciple of the first Khalifa to Maulana Shah Niyaz Ahmed Barelvi and was also closely associated with Hafiz Ghulam Murtada, the well-known *Majdhub* of that time.

From amongst his fore-fathers, it was Sultan Shahab-al-Din Ali, known as 'Farakh Shah, whose descendants were well known for their outstanding piety and high sufistic calibre. To these personalities belonged Hazrat Shaikh Mujaddid Alif-al-Thani, Shaikh Jalal-al-Din Thanesari and Shaikh Farid-al-Din

Ganj-Shakar.

Sultan Shahab-al-Din Farakh Shah was first the king of Kabul and after the fall of Ghaznavid Empire, he invaded India for a number of times and vanquished various non-Muslim rulers. After some time, however, he resolved to change his active worldly life to spiritual ways of life by living in mountains in a calm and peaceful atmosphere. He attached himself to *Chishti Darveshes* and attained the spiritual heights in this path and illuminated those around him with light and learning. He was buried in a village which is still known by the name of 'Darrah Farakh Shah' and is visited by many people.

His Education

Maulana Ashraf Ali's father, seeing the talents and the natural aptitude of his son, chose religious education for him to serve as a foundation of all his learning in its various fields.

He, therefore, considered it necessary to put his child in *Madrasah* to enable him to pick up elementary Arabic and Persian.

Maulana, as a child, started his regular academic career in Mairath. He learnt preliminary Persian and memorized the entire text of the Holy Qur'an with the help and under the guidance of Hafiz Husain Ali. He then returned to Thana Bhavan to acquire more of Persian and to learn preliminary Arabic which he did under the supervision of Maulana Wajid Ali and Maulana Fateh Muhammad, the former being his maternal uncle.

After having learnt Persian and some elementary Arabic he went to Deoband to complete the course of Arabic studies. This he did under the able guidance of Maulana Manfa'at Ali. Subsequently he devoted full five years at Deoband to finish Daras Nizamiyah under the guidance of Maulana Muhammad Ya'kub, the then Principal, Daral-Ulum, Deoband, Shaikh-al-Hind Maulana Mahmud-al-Hasan and Maulana Manfa at Ali. He was 20 years old when he completed *Dars Nizamiych.*

This was a great accomplishment on his part that he became a Persian and Arabic Scholar and completed *Dars Nizamiyah*

at such an early age which covers sufficient field in Islamic Studies containing grammar, Etymology, Syntax, Rhetoric, Logic, Philosophy, Mathematics, Astronomy, Scholastics, Theology, *Fiqh, Usul Fiqh, Hadith, Tafsir, Kalam,* etc.

His Murshid (Spiritual Guide)

Maulana had taken Hazrat Haji Imdadullah Muhajir Makki, a great *Sufi* of his time, as his spiritual guide who taught and trained him on Nakshbandiyya way of sufistic discipline for the attainment of heights in the realm of spiritual elevation.

He came in contact with Haji Imdadullah when he went to perform Hajj for the first time in the company of his father at the age of 20 years and for the second time later in the year 1310 A.H. (1892 A.D). He was so much dedicated to the way of his Murshid that Haji Imdadullah often used to say "You have exactly followed my footsteps".

Maulana Ashraf Ali, being himself a great *Sufi,* has explained the intricacies and subtleties involved in *Tasawwuf* and the experience that a wayfarer of the spiritual path has to undergo to attain *Mar'if* (gnosis).

Persons by Whom he was Influenced.

Besides his spiritual guide, the other prominent personalities by whom he was influenced and from whose contact and association he actually gained much knowledge and earned blessings were–

1. Maulana Rafi-al-Din Mujaddidi.
2. Maulana Qutub Shah.
3. Maulana Fazal-al-Rehman Ganj Muradabadi.
4. Maulana Shah Muhammad Sher Khan.
5. Maulana Hafiz Tafazzul Hussain.
6. Maulana Hafiz Ahmad Hussain Shujabanpuri.

His Pupils

The names of the following persons are worth-mentioning

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His Pupils

The names of the following persons are worth-mentioning

who, it can be said, benefited much from Maulana Ashraf Ali's association and learning–

1. Maulvi Muhammad Ishaq Bardawani.
2. Maulvi A'nmad Ali.
3. Maulvi Faizul-Haq.
4. Maulvi Hakim Muhammad Mustafa.
5. Maulvi Sayyid Zafar Ahmad Uthmani.
6. Maulvi Muhammad Shabbir Ali.
7. Maulvi Sayyid Sulaiman Nadvi.
8. Maulvi Muhammad Tayyib.
9. Maulvi Mufti Muhammad Shafi.
10. Maulvi Abdul Bari.
11. Maulvi Khair Muhammad Jalandhari.
12. Mufti Muhammad Hasan Amratsari.
13. Maulvi Sayyid Ishaq Ali Kanpuri.
14. Maulana Abdul Majid Darya'abadi.

It was due to his efforts that the Madrasah Jami al-Ulum was established at Kanpur where all the courses in Religious studies were introduced. He was so much attached to the people of Kanpur that often he used to say–

"The people of Kanpur possessed so much love for me and held me in such a high esteem that I forgot my own native land and got the name of Kanpur carved on my utensils to remind me of the good days that I passed with them"

His Preaching, His Works

After completing his education at Deoband, he settled at Kanpur and started his missionary work in the old institution known as *'Faid'am'* by way of teaching and delivering lectures on various topics connected with Islam in its various spheres *Hadith, Tafsir, Fiqh, Mantiq,* Philosophy and *Tasawwuf.* His sermons were highly instructive and illuminating and he enlightened the audience with his learned discourses on

religious topics. His lectures were, therefore, attended by many people residing at Kanpur and its vicinity, as well as by his close associates.

He lived for full fourteen years at Kanpur during which period he attracted the attention of many scholars, and under his able guidance and exemplary character his associates both inside and outside the Madrasah gained a lot from his scholarship. Later he became the torch-bearer of Islamic teachings in Indo-Pakistan sub-continent.

His outstanding book on *Tasawwuf is* known by the name *Al-Takashshuf un-Muhimat-Tasawwu f.*

The very title of the book suggests that it is an exposition of the important subtleties and intricacies of the sufistic path which the way-farer has to traverse to reach the object of his pursuit in spiritual realm.

This book has been divided into five parts and deals separately and independently with the significance of *Tariqat,* the method of its practice and attainment, the meaning of miracle and its performance and the way of its attainment.

His another well known work on the topic is entitled as *Tarbiyat-al-Salik Wa-Tanjih al-Halik.*

This is a voluminous work consisting of 1272 pages suggesting to the way-farer the various practices of training and spiritual development and the various courses that he has to adopt to save himself from destruction and embarrassment. It contains the adomitions and advices for the seeker against all apprehensions, doubts and delusions that he may have to meet with and confront in the path of his spiritual progress.

The other books written by him on *Tasawwuf* containing varied and ample information in this connection are as under–

1. *Al-Sabeel.*
2. *Ta'lim-al-Matalib.*
3. *Raf'al-Shukuk.*
4. *Masa'l al-Suluk.*
5. *Takmil-al-Tasarruf.*

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8. Maulvi Muhammad Tayyib.
9. Maulvi Mufti Muhammad Shafi.
10. Maulvi Abdul Bari.
11. Maulvi Khair Muhammad Jalandhari.
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5. *Takmil-al-Tasarruf.*

6. *Masa'l-Mathanvi.*
7. *Haqiqat-al-Tariqat.*
8. *Al-Nukut-al-Daqiqah.*
9. *Ta 'id-al-Haqiqat.*
10. *Al-Tajjali-al-'Azim fi Ahsan-al-Taqwim.*
11. *Kalid-i-Mathanvi.*
12. *Anwarul Nazar fi Atwar-al-Shuhud.*
13. *Ma'arif-al-Awarif.*
14. *Anwar-al-Nazar Fi-Atwar-al-Zafar.*
15. *Raf'al-Diq An-Ahl-al-Tariq.*
16. *Al-Basar fi Al-Dawar.*
17. *Al-Rafiq fi Su'al-Tarik.*
18. *Islah-al-Muzaj* etc.; etc.

From the list of the books given above one can well imagine and estimate the amount of labour that the author has put in to bring out all these works into light dealing with manifold problems of *Tasawwuf.* Besides these, the total number of his other works including speeches, sermons, conversations touching various fields in Islamic learning and its moral philosophy, knowledge of the Qur'an, science of traditions, jurisprudence, logic, scholasticism *(Kalam),* ethics, politics and *Tibb* extend to about one thousand.

Thus his innumerable contributions have been found extraordinarily profitable and of great literary value to the Muslims of Indo-Pakistan sub-continent in dispeling their doubts and convincing them rationally in connection with the truth of Islamic laws and its teachings covering different aspects of life, social, economical, political, moral and spiritual.

He had a natural aptitude for *Ulum-Aqliyyah* and was gifted with ready wit when any question was put to him.

He was an expert logician, and an eloquent speaker and based his argumentation in discussions and conversations on logical reasoning and rational foundations.

Maulana Ashraf Ali was a great jurist. He had a special insight in traditional sciences.

His various speeches on different occasions on the science of tradition, his publications in the form of magazines and books on the same bear ample testimony to the depth of knowledge he possessed in this field.

As far as *Tibb* is concerned, he had developed an insight in that line too as he had given a number of prescriptions for the treatment of different bodily diseases and ailments and has devoted a full chapter to it in his famous book *Bihishti Zewar.* (Heavenly Ornaments).

His work in the socio-ethical economical field provides solution to the different human problems which a man has to face in his daily activities of life.

He was a good debator on religious matters and was ready to discuss and debate on any topic in that direction when such an occasion arose and could argue with great success with the holders of opposite views.

In spite of political differences, Shaikh-al-Hind Maulana Mahmud al-Hassan, held him in high esteem and considered him as a man of great calibre who combined in himself all the qualities of high intelligence, scholarship, benevolence, generosity and excellence of character.

As far as political views of Maulana Ashraf Ali Thanavi are concerned he was strong supporter of Muslim League from its very inception and earnestly intended that Muslims should have their independent consolidated separate State wherein they may be able to exercise their right of self-determination and follow in actual practice the Islamic tenets and teachings in their true spirit in a free cordial atmosphere without any interruption and interference from outside agency based on their respective religio-cultural values and out-look which Islam represents and stands for. The idea of an independent State for Muslims was conceived by Dr. Iqbal first. Motivated and animated by the same ideal spirit, Maulana Ashraf Ali sent deputations one after the other successively to Quaid-i-Azam

6. *Masa'l-Mathanvi.*
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From the list of the books given above one can well imagine and estimate the amount of labour that the author has put in to bring out all these works into light dealing with manifold problems of *Tasawwuf.* Besides these, the total number of his other works including speeches, sermons, conversations touching various fields in Islamic learning and its moral philosophy, knowledge of the Qur'an, science of traditions, jurisprudence, logic, scholasticism *(Kalam),* ethics, politics and *Tibb* extend to about one thousand.

Thus his innumerable contributions have been found extraordinarily profitable and of great literary value to the Muslims of Indo-Pakistan sub-continent in dispeling their doubts and convincing them rationally in connection with the truth of Islamic laws and its teachings covering different aspects of life, social, economical, political, moral and spiritual.

He had a natural aptitude for *Ulum-Aqliyyah* and was gifted with ready wit when any question was put to him.

He was an expert logician, and an eloquent speaker and based his argumentation in discussions and conversations on logical reasoning and rational foundations.

Maulana Ashraf Ali was a great jurist. He had a special insight in traditional sciences.

His various speeches on different occasions on the science of tradition, his publications in the form of magazines and books on the same bear ample testimony to the depth of knowledge he possessed in this field.

As far as *Tibb* is concerned, he had developed an insight in that line too as he had given a number of prescriptions for the treatment of different bodily diseases and ailments and has devoted a full chapter to it in his famous book *Bihishti Zewar.* (Heavenly Ornaments).

His work in the socio-ethical economical field provides solution to the different human problems which a man has to face in his daily activities of life.

He was a good debator on religious matters and was ready to discuss and debate on any topic in that direction when such an occasion arose and could argue with great success with the holders of opposite views.

In spite of political differences, Shaikh-al-Hind Maulana Mahmud al-Hassan, held him in high esteem and considered him as a man of great calibre who combined in himself all the qualities of high intelligence, scholarship, benevolence, generosity and excellence of character.

As far as political views of Maulana Ashraf Ali Thanavi are concerned he was strong supporter of Muslim League from its very inception and earnestly intended that Muslims should have their independent consolidated separate State wherein they may be able to exercise their right of self-determination and follow in actual practice the Islamic tenets and teachings in their true spirit in a free cordial atmosphere without any interruption and interference from outside agency based on their respective religio-cultural values and out-look which Islam represents and stands for. The idea of an independent State for Muslims was conceived by Dr. Iqbal first. Motivated and animated by the same ideal spirit, Maulana Ashraf Ali sent deputations one after the other successively to Quaid-i-Azam

Muhammad Ali Jinnah thrice consisting of Maulana Zafar Ahmad Usmani, Maulana Mufti Shafi Muhammad and Hadrath Maulana Shabbir Ali Thanavi to stick to the cause sincerely and seriously in accordance with the Islamic injunctions, eleminating and eradicating from the organization all that is un-Islamic and not in keeping with the doctrines of Shariah as such. This message was not only conveyed to the Quaid through deputations of Ulema-i-Din of outstanding calibre but by writing letters to him often and on which highly impressed the prominent political personalities of the Muslim League and they actually followed his instructions in practice with the result that an ideal Muslim State came into existence based on Qur'an and Sunnah of Prophet Muhammad (M.P.U.H). Thus the dream of Dr. Iqbal was realised and took the shape of actuality which was translated by Quaid-i-Azam into historical fact. Maulana adhered and stuck to his view point and stand taken by him for the first time up to the last moment of his life despite the fact that he had to face strong opposition and had to confront many obstacles in the path. He used to pray to God Almighty, "Oh God guide me aright, correct me, and show me the right path if I am wrong". In his own words, he expressed that with the repetition and continuance of the same prayer, he was gaining more strength and growing more firm in the ideal of his pursuit which he has already adopted and stuck to.

Maulana maintained punctuallity and regularity in all his different activities and was found many a time remarking that it is fundamentally important for a successful living that one should discipline one's affairs and regulate them in accordance with the time at one's disposal. His whole time was devoted to some useful and fruitful work and he never entered into gossip and useless discussions which is waste of time.

Maulana breathed his last in the year 1362 A.H. (4th July, 1943 A.D), at the age of 82 years. He was suffering from liver trouble for continuously five years which subsequently developed into dyspepsia and diarrhoea which could not be cured despite prolonged treatment.

SOURCES

1. Hadrat Khawaja Azizul *Hasan, Ashrafal-Sawanih,* p. 17.
2. Muhammad Munir Channa,
3. Muhammad Ishaq, Islam, Part I, Prefatory Memorandum III.
4. Hadrat Khawaja Azizul Hasan, *Khatim al-Sawanih,* pp. 71-99, 112-129, 155-158.

CHAPTER–II

HIS VIEWS ON SHARI'AT AND TARIQAT

Shari'at according to Maulana Ashraf Ali Thanavi is a very wide term which extends and encompasses the entire field of human activities in all their different phases and forms. It determines the standard and criteria of good, laudable and praiseworthy ethical conduct on physical, mental, moral and spiritual plains and combines in itself three main different but closely linked aspects. He explains the aforesaid phenomenon on the analogy of a traveller who intends to undertake journey. First is the traveller himself, second is the equipage and accessories requisite for the path and third is the destination-the final goal, the objective which he wants to attain and reach. *Shariat,* therefore, is the combination of these three essentials to enable the Salik or the seeker of the path to reach the object of his pursuit. *Shariat,* being the Divine Law, is un-alterable and un-changeable, no human agency can change it or make any additions or alteration in it.

The Holy Qur'an gives an indication to that effect when it says–

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ

"Whosoever judges not by that which Allah has revealed, such are evil doers".[1]

There are five fundamentals of Islamic *Shariat.* The first of them is the belief in God Almighty and in His unity called *Tauhid* and in the Prophet (M.P.U.H) not by verbal profession only but by heart that whatever God and the last Prophet (M.P.U.H) has said is undoubtedly true.

The second ingredient is that of *Ibadat* i.e., offering of prayers, obsenance of fasts, giving the poor-rate *Zakat* and performance of pilgrimage (*Hajj*). The third ingredient is that of *Muamilat* i.e., mutual dealings in different aspects of life,

viz, that of marriage and divorce, purchase and sale, lease and contract, cultivation, etc. The fourth ingredient deals with social problems as to how to conduct oneself in society in its different fields. The fifth is *Tassawwuf* which denotes self-reformation (*Tazaki-a-Nafs*)

It does not mean renunciation or complete retirement from practical life as is understood by 'illetrate' class of *Sufis* who do not know the very significance of *Tassawwuf.* The term *Din* is the sum-total of these five principles. Any thing short of it will render it defective, incomplete and imperfect.

It is, therefore, incumbent upon every man who calls himself a Muslim to submit to the Divine Law consciously, gladly and willingly and should follow its directions whole heartedly because they are normal, natural and complete in their character.[2]

One should completely surrender one's self to God and be His and His devotee alone. It is He Who is *Alimul-Ghaib WaShahadah* and possesses the knowledge of varying conditions and different states and it is His law that is latent in nature of things and which pervades throughout the Universe.

Nothing prevails upon Him, but it is He who prevails upon every thing and as such any direction or injunction issued from that ultimate source is categorically and undoubtedly perfect in its nature. Such directions are neither too hard and difficult nor too soft and easy. They are moderate and normal in their import and should, therefore, be followed without any hesitation.

God is independent of His attributes. He is not subject to them. They exist as characteristics, self-contained manifestation of His essence. When we say God is merciful, it is for Him to show and shower His mercy upon any one whom He chooses and deems fit. None has any say in the matter. None can question His selection. He is fully independent to exercise His power of mercy at any time because it is He and He alone who knows and with whom the ultimate knowledge of every thing rests. The Holy Books says–

'Wallah-o-Alim Be-Zatis-Sudoor[3]

If we analyse the human nature, we find that man has been created with three different powers. His disposition consists of the instincts, the emotions and the intellect. With the dominance and guidance of the faculty of intellect in him over the first two his activities are normalized and rationalized.

Shariat requires man to follow moderate and natural course of conduct and that is the way to salvation.[4]

One can face and get over any difficulty disease or destitution by having recourse to *'Sunnatu-llah"* the laws of God, which is the natural path suggested by *Shariat*. By patience and perseverance and by praying to Him one can seek His help for further advancement to attain nearness to Him *'Taqarab Illallah'*. One cannot ignore the laws of God at any time–and at any stage otherwise he will be one of the losers.[5]

There are three main factors involved in ethical conduct. First of them is the power of Wisdom which signifies that a person is capable to distinguish between things advantageous and beneficial and things which are injurious and detrimental to him whether worldly or heavenly. Secondly, one should be enthusiastic enough to obtain such things by which one is benefitted and thirdly one should be courageous enough to dispel the dangers arising out of things rotten and detrimental to the path of one's progress.

Consequently, different characterstics emerge out of these three principes which are classified into three grades. First is excess of intemperance, second is diminution or decrease, third is moderation or normality. The attitude of mind should not lead a man astray to so much extent that it may even doubt the revelational truths or may not be able to distinguish between lawful and un-lawful things.

On the other hand it should not come down to the level that one may begin to restrain one's self from one's lawful wedded wife and may abandon things made lawful for him for one's up keep and necessary maintenance. In between these two states is the third state of moderation and balanced conduct. In other words the balanced conduct is that conduct which is in accordance with the Laws of *Shariat* and as such normal

and natural in its import. Consequently every power and potentiality in human disposition comprises of three characteristics that of intensity, of decrease and diminotion and and of moderation and normality.

Each one of these three grades of human nature is called by different terms. The excessive use of power of reason is called *'Jazbarah'*. Its dimunitive exercise is called *'Safahat'* or stupidity. Its proper exercise is termed *'Hikmah'* or wisdom.

Similarly the excessive use of sex-potentiality will result in wickedness and debauchery while its stoppage and suspension will result in inertness and inactivity.

Its temperate and normal use is called *Iffat'* or chastity. Exercise of power of anger in excess tantamounts to rashness and intrepidity, while its disuse on the occasions on which it ought to be used is humiliation.

Its normal and proper exercise at the time it ought to be exercised is valour. The above nine factors as classified according to him cover the entire field of the ethical and un-ethical conduct. Out of these nine, the three are the states of moderation in exercise of power of wisdom, power of lust and anger and as such come within the range of good conduct. The rest come within the field of un-ethical or immoral conduct.

From the above discussion it follows that the principles of ethical conduct are three. The combination of these three principles constitute *Adalat'* or justice. It is on account of this that the followers of Islamic faith are called *'Ummat-e-Wasta'* which conveys the idea and signifies the character of a nation which is just and of equitable character. A man in the real sense of the term is one whose activities are temperate and moderate in character and as such natural and rational. In support of this idea he quotes a couplet of one of the Persian poet, who says–

زاهد شدی و شیخ شدی و دانشمند
این جمله شدی ولیکن انسان نشدی

"You have become ascetic and a mystic and at the same time

a venerable saintly guide. You have become all that but alas you have not become a man *(Insan)* in the real sense of its term".

Here Maulana Sahib expresses in explicit terms that the real spirit of Islamic directions, as laid down in the *Qur'an* and the traditions of the Holy Prophet of Islam (M.P.U.H), is to transform a human-being into a [real] man in its true sense and that can only be done when man adopts a temperate and moderate attitude in daily activities of one's practical life in conformity with the Laws of *Shariat*–its tenets and teachings and that is the criteria for every man to act up to it for establishing a sound social order on proper, normal, natural and rational lines.

Shariat being self-contained embraces all the different aspects of life and directs one to the goal of peace, prosperity and success in every walk of life and affords its followers real pleasure physical, mental and spiritual.[6]

THE DEFINITIONS OF *SHARI 'AT, TAREIQAT, Mar'fat* and Inter-Connection Between Them.

Shariat as defined above is the sum total of all the rules and regulations and embraces all the activities on the part of an agent, and prescribes the method and criteria of such activities to be followed to achieve the desired goal. *Tareeqat* reflects and represents its inward aspect. In other words, it suggests the means and methods to be adopted free from outward show and display, for the cleanliness and refinement of the self and its inward development.

One has repeatedly to undergo such practices and devotional exercises which may disclose to one by gradual process the link between God and man and ultimately to help one to gain the divine knowledge *'Marfat-e-Ellahiyyah'* or 'Gnosis'. A man who undertakes this journey to know the Truth *(Haqeeqat) is* called *'Arif* or the seeker of the Divine (*Muhaqiq*).[7]

The Holy *Qur'an* has laid down the criteria of one's success

for the attainment of the status of saint and sage on the following two main factors:–

Ist:–Faith.
2nd:–Piety.[8]

There are relative degrees of Faith and Piety.

Attainment of one's nearness and association with Ultimate Reality depends and corresponds to one's degree of Faith and actions which vary from individual to individual. Here we are concerned with psychology of great saints and sages for which perfect faith and piety is needed.

Alongwith cleanliness of body, the cleanliness of mind is also essential. Outward conduct must be accompanied by inward purity of mind without which mere show and ostentation, while inner self is dirty, obscene and immature will not be of any advantage to a seeker of the Truth. Performance of Prayers and keeping of Fast and giving poor-rate i.e. *Zakat* will raise a man higher in the scale of mental and spiritual evolution only if all this is done with pure intention and good motive.

In fact the very purpose and significance of following Islamic tenets apparently in its outward form is to transform one's very being to higher levels and bring about complete refinement of one's inner-self. Thus *Shariat* in its outward manifestation must lead to the inward change and that can only be achieved and attained when every act on the part of the agent is associated with pure intention and good motive. It, therefore, follows from the above discussion that *Shariat* and *Tareeqat* must go together and as such neither of them can be dispensed with at any stage of human activity. The principles of *Tassawwuf* are clearly laid down in the Holy *Qur 'an* and the traditions of Prophet of Islam (M.P.U.H).

Those who contend this view are wrong and misled. It is quite clear from the text of the Holy *Qur'an* that where there are injunctions for performance of prayers and observance of fasts the purpose of observing prayers has been mentioned that it keeps one away from acts of indecency and such other activities which are prohibited and disapproved by the Islamic

Shariah. The purpose of observing fasts has been clearly indicated in the words "so that you may become pious". Similarly so many other directions of the *Qur'an* are accompanied with their spirit in view. There is a famous tradition of the Prophet of Islam (M.P.U.H) which says–

> "Pray in such a way that as if you are having the vision of God direct within your own self, if, however, that be not possible then at least have this much firm idea that He is seeing you".

This in fact is the state of beatitude. There is another famous tradition which is self evident:–

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Verily your actions are judge by your intentions".[9]

Prayer is to be performed with all humility. The Holy *Qur'an* says:–

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ○

"Successful indeed are the believers who are humble in their prayers".[10]

Similarly where there is an order for performance of prayer and giving away poor-rate, there is simultaneously the corresponding directions for exercising patience and gratitude.

اِصْبِرُوا وَاشْكُرُوا

"Exercise Patience and Gratitude".[11]

It is also said in the Holy Book that "On the day of judgement your belongings and progeny will not avail you but it is your good nature and healthy mind with which you approached God will help and assist you".[12]

Another verse of the Holy *Qur'an* says:–

قَدْ أَفْلَحَ مَنْ زَكّٰهَا ○ وَقَدْ خَابَ مَنْ دَسّٰهَا ○

"He is indeed successful who causeth it to grow, and he is indeed a failure who stunteth it."[13]

The Holy *Qur'an* and *Ahadith* of the Prophet of Islam

(M.P.U.H) lay entire emphasis and stress on the purification of inner self of man, to enable him to attain nearness to Almighty Lord, which in its turn gives rise to sound social order. Thus the meaning attached to the outward practices of *Shariat* is termed as meaningful jurisprudence, which is another name for *Tassawwuf*. *Tassawwuf* thus does not fall outside the field of *Fiqh,* but is the very essence of it and constitutes an integral part of it. The view of certain class of jurists that *Tassawwuf* does not fall within the scope of Law of *Sharriah* is totally wrong and is based on bias, bigotry and intolerance.[14]

In this Chapter, Maulana Ashraf Ali has laid stress on two main points–

First is the stage that a *Salik* has to under-go in search of Truth i.e., to know the *Reality*. Second is the significance underlying the meaning of the term *Tassawwuf* and the misconception and misunderstanding of a certain class of jurists, who do not regard *Tassawwuf* to fall within the scope of Meaningful Jurisprudence. He explains and proves his point with the help of *Qur'anic* verses and the traditions of the Prophet (M.P.U.H) that *Twawwuf* does fall within the scope of Islamic jurisprudence, and is its back bone and constitutes an integral part of it.

Self Reformation, Self-Cultivation and its Ressentials.

For the purpose of self-cultivation and self reformation one has first of all to create within one's own self all the laudable and praise-worthy qualities of good conduct; thus eradicating all the bad and dirty habits from one's being which cause unhealthy and adverse effect on one's personality. The said process is technically called *'Tahliyyah'* i.e. to cultivate good manners. Then the stage is of *'Takhliyyah* i.e., to purge one's self from bad and un-healthy manners. To begin with this process, one has to undergo certain esoteric mystic exercises called *'Riyadath'.'*

For successful exercise of this kind of practice, it is necessary that one should eat less, talk less, sleep less and associate less with the people. The natural result of such practices on the

Shariah. The purpose of observing fasts has been clearly indicated in the words "so that you may become pious". Similarly so many other directions of the *Qur'an* are accompanied with their spirit in view. There is a famous tradition of the Prophet of Islam (M.P.U.H) which says–

> "Pray in such a way that as if you are having the vision of God direct within your own self, if, however, that be not possible then at least have this much firm idea that He is seeing you".

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For successful exercise of this kind of practice, it is necessary that one should eat less, talk less, sleep less and associate less with the people. The natural result of such practices on the

mind of the seeker of Truth will be that he will develop capacity and insight for attainment of nearness to God.

Such a contact and relationship with Ultimate Reality through such practices is termed 'Enlightenment' or *'Tajjali'* in sufistic terminalogy which can only dawn upon the seeker of the Divine by His grace and bounty if he is so pleased with him.

When such an association with Divine is created and established, it is termed as *'Wusul'* or **'Realization'**.

Such a contact with the Ultimate Reality was, however, possible in early days of Islam with the blessings of Prophet Muhammad (M.P.U.H) through His companion-ship and association; but at present one has to undergo a long course of such disciplinary training by way of contemplation, self-examination and self-introspection; by *Zikr* and *Fikr* to enable the traveller on the path to establish such a link. As soon as one's lower self is dis-connected with his higher self, the secrets of the Invisible begin to dawn upon him by slow and gradual process. That kind of knowledge by degrees is called *'Marfat'*. Such effects and impressions created on the mind are called *'Ahwal'* in *Tassawwuf*. Thus from the view point of followers of *Tareeqat* the method adopted can be summed up as under:–

First is the Motive of the Agent. As soon as the seeker intends to traverse the path he should entrust himself to the care of one's saintly spiritual guide or *Shaikh-e-Kamil*. There are two ways open for a spiritual guide. Either he must at the very outset make the *Salik* to undergo some practices or he may inspire him to connect himself with his Guide and then instruct him to take the course of such spiritual exercises to facilitate him in the creation of contact and connection with the *Murshid*. When the guide deems it proper and thinks that the *Salik* has received sufficient guidance and is now ripe enough and capable of guiding others, he may endow on him what is technically called *'Kharqa-e-Khilafat'* or if he considers it worth while that the *Salik* should wait till the knowledge of things mysterious may dawn upon him he may instruct him accordingly. If the seeker of Truth is fortunate enough, he can

get the glimpses of Reality at the stage which is normal, ascension and illumination called *'Tajjali'*. Illuminative and enlightened mind is free from rapture or ecstacy. Some of the *Saliks* get engrossed and absorbed in that state while some others come out of it and get relief. This normal state of relief or recovery from the state of ecstacy is called *'Nuzool'*. It is at this stage that one is raised to the status of a rightful successor and a perfect guide.[15]

In order to attain the said height, the procedure suggested here-under must essentially be followed first to enable the seeker to proceed further in the Path. First of all, he must be penitent before Almighty *Allah* with all purity of heart for forgiveness of his sins which he may have committed in the past. Secondly, if he has not been able to offer obligatory prayers in time or has neglected to perform, he can even perform at later hours, but should complete it. Thirdly, if he has any liabilities or debts outstanding against him, he should discharge them forthwith. No sufistic exercises can benefit him or be of any avail if he does not follow the afore-said instructions first.

Further, he should firmly resolve to follow all the injunctions of the Holy *Qur'an* and the traditions of the Holy Prophet (M.P.U.H) despite all oppositions, obstacles and difficulties which he may have to encounter in their due discharge and accomplishment. If he is not couragous enough to face such trials and tribulations which may come in the way at any time and in any shape, he is not the real seeker of Truth. From the foregoing discussion it is clear that the essentials for the real *Salik* who intends to reach the final goal are previously intention and submission, then undergoing mystic exercises and thereafter engaging himself in *Zikr* and *Fikr* and further devoting himself to meditation.

After all these stages have been successfully crossed – Only then he can by Divine grace gain the knowledge of *Ultimate Realities* of things or in other words can attain the state of Gnosis. The tradition says Allegiance signifies the worship of that one unique supereme power, i.e, God, and not to associate any

one with Him and to establish five times prayers and to listen to God's commandments and to act according to them.[16]

In other words, the terms *Murshid* and allegiance being interconnected and inter-related denote that a person who guides and instructs the seeker in the matters specified in the aforesaid tradition, must remind his disciple from time-to-time not to become negligent and careless at any stage in the performance of the above acts enjoined by *Shariah* and should correct himself in every activity at every step lest he may go astray. Such a person may be taken as a guide or *Murshid.*[17]

Obedience to his (guide's) directions is termed as *"Bait"*. It is necessary to have a guide because a disciple, being a novice stands in need of such a person who is already trained and experienced in that line and is in a position to analyse, evaluate and assess the different activities of his disciple, to correct him and instruct him at every stage to enable him to go ahead in the scale of spiritual advancement till he attains the stage and state of recognition and gain the knowledge of God, i.e, *'Irfan-e-Ellahiyyah'*. It is of paramount importance for the beginner to undergo this process to enable him to purge himself of all the mental and spiritual ailments and handicaps till the glimpses of Reality begin to dawn upon him and the Divine Secrets are disclosed to him to enable the seeker of the Truth to reach the final goal–the object of his persuit.

Maulana Rumi says–[18]

یار باید راہ را تنہا مرو
بے قلاوز اندریں صحرا مشو

"It is necessary to have a guide to initiate and show the path for inner development. It is, therefore, advisable not to traverse the path alone without such an associate, else it will not be possible to cover the distance".

Perfect Saintly Guide (*Shaikh-e-Kamil*)

It is but natural that when one is attached to one's guide, one develops great love and respect for him. His every activity

has a tremendous effect on one's personality. *Salik* is greatly influenced by his smallest movement. If *Murshid* is of high calibre and character, the disciple has the corresponding effect, and if he is of a lower calibre, his follower shall have the similar effect on his personality. It is, therefore, of utmost importance that one should be very careful and cautious in selection of one's spiritual guide.

Criteria of Selection.

کارِ مردان روشنی و گرمی است
کارِ دونان حیلہ و بے شرمی است

"The above couplet lays down the criteria of a *Shaikh-e-Kamil. Shaikh-e-Kamil is* one who radiates light of faith and recognition and generates warmth and heat of love for the Divine".

Others, who are devoid of such qualities, are empty-minded, habitual pretenders, deceitful, shamless and imprudent persons".

The criteria and distinctive qualities of right kind of spiritual guide are as under:–

1. He should have the necessary knowledge of *Shariah* whether by way of aquisition and self study or through association with the learned in the direction to enable him to save himself and his disciples from wrong beliefs and profane activities.
2. His beliefs, manners and conduct should be in harmony and consistent with the dictates of *Shariah* and he should be a strict follower thereof in his practical life.
3. He should not be after worldly pursuits and things mundane but should prepare himself for the life hereafter and should continuously work up to that end and devote himself to it outwardly and inwardly.
4. He should not claim perfection in anything.

one with Him and to establish five times prayers and to listen to God's commandments and to act according to them.[16]

In other words, the terms *Murshid* and allegiance being interconnected and inter-related denote that a person who guides and instructs the seeker in the matters specified in the aforesaid tradition, must remind his disciple from time-to-time not to become negligent and careless at any stage in the performance of the above acts enjoined by *Shariah* and should correct himself in every activity at every step lest he may go astray. Such a person may be taken as a guide or *Murshid.*[17]

Obedience to his (guide's) directions is termed as *"Bait"*. It is necessary to have a guide because a disciple, being a novice stands in need of such a person who is already trained and experienced in that line and is in a position to analyse, evaluate and assess the different activities of his disciple, to correct him and instruct him at every stage to enable him to go ahead in the scale of spiritual advancement till he attains the stage and state of recognition and gain the knowledge of God, i.e, *'Irfan-e-Ellahiyyah'*. It is of paramount importance for the beginner to undergo this process to enable him to purge himself of all the mental and spiritual ailments and handicaps till the glimpses of Reality begin to dawn upon him and the Divine Secrets are disclosed to him to enable the seeker of the Truth to reach the final goal–the object of his persuit.

Maulana Rumi says–[18]

یار باید راہ را تنہا مرو
بے قلاوز اندریں صحرا مشو

"It is necessary to have a guide to initiate and show the path for inner development. It is, therefore, advisable not to traverse the path alone without such an associate, else it will not be possible to cover the distance".

Perfect Saintly Guide (*Shaikh-e-Kamil*)

It is but natural that when one is attached to one's guide, one develops great love and respect for him. His every activity

has a tremendous effect on one's personality. *Salik* is greatly influenced by his smallest movement. If *Murshid* is of high calibre and character, the disciple has the corresponding effect, and if he is of a lower calibre, his follower shall have the similar effect on his personality. It is, therefore, of utmost importance that one should be very careful and cautious in selection of one's spiritual guide.

Criteria of Selection.

کارِ مردان روشنی و گرمی است
کارِ دونان حیلہ و بے شرمی است

"The above couplet lays down the criteria of a *Shaikh-e-Kamil. Shaikh-e-Kamil is* one who radiates light of faith and recognition and generates warmth and heat of love for the Divine".

Others, who are devoid of such qualities, are empty-minded, habitual pretenders, deceitful, shamless and imprudent persons".

The criteria and distinctive qualities of right kind of spiritual guide are as under:–

1. He should have the necessary knowledge of *Shariah* whether by way of aquisition and self study or through association with the learned in the direction to enable him to save himself and his disciples from wrong beliefs and profane activities.

2. His beliefs, manners and conduct should be in harmony and consistent with the dictates of *Shariah* and he should be a strict follower thereof in his practical life.

3. He should not be after worldly pursuits and things mundane but should prepare himself for the life hereafter and should continuously work up to that end and devote himself to it outwardly and inwardly.

4. He should not claim perfection in anything.

5. He should have had the association with some noble and saintly persons and got their bounties and blessings.
6. In teaching and imparting instructions to his disciples, he should correct and control their behaviour and should restrain them if he finds them doing any thing wrong, foul or foolish.
7. The learned persons of the time who are just and venerable should regard him as a man of a high calibre and character.
8. The intelligentia and religeous elite of the community should be more inclined to him in comparison to common people.
9. Association with him should create the feelings of love for the Divine and consequent abhorence for the earthly, sensous and things mundane.
10. He should be devoted to the remembrance of God as much as possible. Without it, imparting education is empty and devoid of all blessings.
11. He should be righteous, pious and reformer at the same time. He should possess these characteristics simultaneously.

A person who possesses all the aforesaid virtues and the specific marks of character can become spiritual guide for others, irrespective of the fact whether he performs miracles or not, or whether his prayers are accepted or not, or whether he is Divinely inspired or not as these are not conditions precedent and pre-requisite for becoming an ideal instructor to lead on the right path.

It is also not necessary that with his mere glance and favourable look people be so much enchanted and attracted towards him that they may become out of control and restless because recourse to such practices may be brought about by Non-muslims and impious persons who by repeated practices of such nature can display such things which in the ordinary course of life can not be performed by a common man. Such a

kind of show and display cannot be of any advantage to the disciples for their mental, moral or spiritual uplift and advancement.

One should continue the practice of meeting good and saintly persons and have association with them but before accepting anyone as a guide one should ascertain in the first instance whether or not a person whom he has chosen as a guide is following injunctions of *Shariah* properly. If he finds that a person with whom he is so closely associated falls short of following the dictates of *Shariah* in their proper perspective, he should keep away from him with grace. The Holy *Qur'an* says:–

> "Do not follow a man who prefers to obey one is selfish desires and passions. We have rendered such a man unmindful and negligent of our remembrance because he has crossed the limits.[19]

Further criteria which should also be applied are that with his association one should feel within himself greater love for the divine and consequent aversion and disliking for immoral and sinful activities, and with a mere look at such a person God's remembrance is refreshed. The conditions laid down above are the essentials of a true guide. One should weigh, wait and judge and apply the above mentioned criteria before accepting any one as a guide to instruct and lead correctly in the way to attain one's goal. One should at no cost be hasty in this regard.

Relation of *Murshid* with his Disciples

In order to get bounties, blessings and beneficence of one's spiritual guide, it is of fundamental importance that there should exist mutual and durable connection and harmonious ties between the guide and the disciples. It is but natural that one cannot gain spiritual advantage unless there exists love, affection and attachment of a disciple with his guide. The mutual relationship between the disciple and his guide signifies that every activity on the part of a guide should wholeheartedly be liked by his disciple and *uice-versa*.

The attachment of such a nature and to that extent is of a paramount and primary importance and is the condition precendent for a *Salik* before he takes any one as his spiritual guide. In case the disciple has no confidence in his guide or has slightest doubt about his conduct, the mystic exercise in the shape of meditation, worship, self-examination and self-introspection done at the direction of *Murshid* will be of no avail and advantage to the disciple. Spiritual advancement and uplift, therefore, solely depends on the mutual confidence that exists between the two and the extent of love and attachment that one cherishes for one's *Murshid* alongwith other factors already specified above. It is at this stage of extreme relationship of love and intimacy and total submission to the ideal that one is benifited the most and is raised higher and higher in the scale of spiritual elevation and can thus finally reach the goal.

Association with One's Spiritual Guide

One gains more and more by coming in close contact and frequent association with one's spiritual guide and by mixing with great personalities than by acquiring knowledge through reading and writing books. By continuous contact and companionship with one's guide, one can save one's self from varied dangers and pitfalls which may be detrimental in nature for a *Salik* and may impede his path towards progress. This is the main and central idea underlying the term *'Bait'*.

Persian poet says:–

یک زمانہ صحبتِ با اولیا
بہتر از صد سالہ طاعت بے ریا
صحبتِ نیکان اگر یک ساعت است
بہتر از صد سال زہد و خلوت است

Take the simple example of companions of Prophet of Islam (M.P.U.H) who were associated with him and remained in his company for some time. They were not *alims*. Compare them with great traditionists, jurists and saintly persons of that time from the view point of degree of preference so far their greatness is concerned.

The real companions of the Prophet (M.P.U.H) who passed good days with him and were true to his mission stand at a higher degree of excellence than the high educationists, jurists, great historians, scholars and traditionists of those times.

1. A disciple can, by gradual process, absorb and assimilate the virtues and good qualities of his guide.
2. If a disciple has not been able to reform himself completely, he may at least become aware of his defects and deficiencies and can improve and rectify them.
3. If he follows the modes and manners of his Mur*shid*, he will be active and courageous enough in performance of other obligations.
4. By association with one's spiritual guide and with his blessings one learns the method of handling one's different affairs in life in their right perspective and by coming in contact with the blessed one's who assemble around (the spiritual guide) one is prompted to action.
5. One becomes conscious of one's different capacities.
6. The more one comes into contact with the lovers of the *Divine* the more one's love and affection for God is increased and enhanced.
7. Because of virtuous deeds and saintly disposition of such personalities those who come in close contact with them, they bestow abundance of blessings on them and as such their psychic-ailments are easily cured.

Frequent contacts with Godly persons is necessary firstly on account of the fact that their repeated advices and admonitions will naturally have the good effect on the mind of a disciple; secondly because of their blessings and prayers for the followers they shall have tremendous psychological effect for self-reformation and progress on the spiritual plain. The inner-self of such personalities being ripe, enlightened and illuminated, one should live with such persons for some time

to gain light and lustre from them which emanates forth from them every moment. When such a light begins to dawn on any one, the darkness is automatically dispelled and one gets real knowledge of things as they are.

The things which were secret for him so far will appear to him as clear as crystal and all the doubts shall be dispelled. Such kind of ties with one's spiritual guide should be with all pure intention and attitude and with all sincerity motivated by piety. The necessary precaution to be taken in this direction is that one should avoid the company of the people who are solely and completely attached to worldly and mundane things and are continuously after loaves and fishes having no regard for higher values of life and are unmindful to the remembrance of God Almighty.[20]

If, however, one is not fortunate enough to get the company of such spiritual personalities, then one should at least go through their sayings and sermons delivered by them at various occasions to enable one to derive benefit therefrom for self-reformation and spiritual advantage. Here Maulana has suggested the criteria of *Murshid Kamil*. Before taking any one as one's guide one should apply the above standard measures to judge and test the genuinness or otherwise of a person whom one intends to follow and act in accordance with the instructions issued by such a guide lest one may go astray. Strict vigilance and care is to be taken before such a selection is made. If all the meritorious characteristics, as suggested by Maulana Thanvi, are found in a person intended to be adopted as a *Murshid* one should not hesitate to follow his instructions and should try to live up to them. If one does so, it will engender capacity in him by slow and gradual process to reach his intended objective.

Austerity and Struggle

Riyadath or austerity denotes complete self-control and *Mujaheda* conveys the idea of continuous endeavour and efforts on the part of *Salik* for attainment of the object of his pursuit.

These two terms, i.e., *Riyedath* and *Mujahedah* are interlinked

and inter-connected and are essence of *Din,* leading to the ideal. *Jihad-Bin-Nafs* is *Jihad-e-Akbar* (great of *Jihad)* which signifies that one should be self-disciplined and self controlled, i.e., one should have complete control over one's desires.

The Holy Qur'an says:–

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۔

"As for those who strive for Us, We surely guide them to Our path."[21]

Mujahedeen are those who continuously struggle in the way of God, direct their energies in the right path and utilise God given powers in the right channels.

The control and discipline the vain and vicious desires of *'Nafse-Ammarah'* the baserself, and to put them on level and to bring them in accord, with the dictates of *'Nafs-e-Lawwamah* is termed *'Jehad-Bin-Nafs '*. The *Jihad* with one's own self which is to be carried on continuously and constantly to curb and correct the pulls and desires of *Nafs-e-Ammarah'* and to render them subordinate and sub-servient to *Nafs-e-Lawwamah is* termed as *Jihad -e-Akbar.*

On the physico-biological plain, to restrict and rein the instinctive nature of one's self, directing it to take to the right path in accordance with the tenets of the *Shariah* is rather hard and difficult. It is on this account that the term *Din* is synonymous with the term *'Taklif'* and its directions are called *'Ahbam-e-Taklifiah'* and its followers are called *'Mukallifin'*. Acceptance of *Din* means the complete surrender and submission of one's self to the Divine will and law gladly, consciously and willingly, by shunning one's baser and carnal desires and by giving up lust for worldly power and greed for worldly riches, pomp and digmity.[22]

According to Maulana Ashraf Ali, one's desires can be categorised into three main divisions:–

1. Desires which are in contravention of the directions of *Shariah.*
2. Desires which are in confirmity, with the tenets of *Shariah.*

3. Desires which neither fall within the category of obligations nor within the classification of prohibitions but are in between.

The conduct which falls within the first category is contemptible and detestable and is, therefore, to be opposed outright. The conduct which falls within the second category, such as performance of prayers, keeping fasts, maintaining moderation in taking food, in wearing clothes and in other permissible activities of life, is praise-worthy. Such a course of conduct is to be encouraged at every step and stage.

The third category of conduct falls within the two limits, for example, to eat too much, to sleep too much, to talk too much, to wear very nice and costly clothes, etc. Such a course of conduct, being unbalanced and immoderate, is not commendable and should be opposed and discouraged or in the alternative such a case be referred to some religious scholars for seeking their opinions in the matter.

Without proper analysis of a particular situation, total self-denial does not fall within the definition of the term *'Mujahedah'*.[23]

The revelational knowledge at the Prophetic level can only convey the exact idea and prescribe the boundaries for undergoing such struggle. One's own inclinations and dis-inclinations cannot lay down the criteria for such a decision. It, therefore, follows that the human likings and di-likings cannot assign any proper place to the term *'Mujahedah'*.

Huquqan-Nafs, the rights of one's own self are of two kinds-

First, the right of self-preservation by which one may be able to preserve one's own being on physico-biological level and should have the requisite energy for fulfilling one's multi-farious duties for successful living.

إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا

"Indeed your own self has rights over you".

This is on account of the fact that if one does not care to look after one's own self and grows negligent to the

maintenance of one's physical health, one will naturally grow weak and infirm which will hinder one's way for the sound performance of one's varied duties in the practical fields and will further impede one's path towards mental and spiritual advancement.

The second, kind is that of *'Huzuz'*, i.e., the delights, pleasures and enjoyments which are often either totally ignored or diminished and minimized when one undergoes the mystic practices of self-discipline, i.e., *Riyadath* and *Mujahedah* of this kind.[24]

This method is suggested by the saintly persons as a curative measure just as a physician advises his patients to take precautionary measures and to adopt a particular course in food and drink, and keep one's self away from certain things lest they may come in the way of one's treatment. This kind of step is neither innovation nor against the *Sunnah* of the Prophet (M.P.U.H).

The purpose of placing such restrictions is due to the fact that the excess of the worldly pleasures which give rise to base and lower desires in man and which render one inactive, sluggish, and slothful and hinder one's way in following the right path should be reined and restricted and brought within reasonable limits.

Necessity of Having *Mujahedah* and *Riyadath*

It was not necessary in the days of the Prophet of Islam (M.P.U.H.) to undergo such mystic practices as the companions of the Prophet (M.P.U.H.) were in constant and continuous association with him and as such enjoyed his direct blessings for self-reformation. Similiar was the case with the successors of the companions of the Prophet (M.P.U.H.). With the passage of time, the said effect and spirit for self-cultivation was decreasing day-by-day and as such the necessity of *Riyodath* and *Mujahedah* was rightly felt to revive the same spirit as a compensatory measure.[25]

To follow the right path, one has to struggle hard to subordinate one's instinctive and emotional urges to one's

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To follow the right path, one has to struggle hard to subordinate one's instinctive and emotional urges to one's

rational-self so that these desires may be channelled under its guidance for attainment of-larger ends and self culture and to avoid the indolence and be ever vigilant in regulating the indiscriminate activities of the *Nafs-e-Ammarah,* the practice of *Mujahedah* has been suggested.[26]

A human being commits many sins and does things wrong repeatedly due to the fact that he wants to satisfy his inordinate baser desires at the cost of his rational self and he does not want that the animal in him be put to any hardship and inconvenience.

Hence the necessity of *Mujahidah* arises to overcome such an attitude or luxurious life. One does not say prayers because one does not want to put one's baser self to any sort of trouble and wishes to keep it at rest and comfort. Had he exercised self-control, he would not have done so. There are two main causes which come in one's way in the performance of one's obligatory duties and they are.–

1. Excessive wealth and hence luxurious life.
2. Lack of courage and feeble mindedness.

Sometimes it so happens that the baser-self of a man, despite right kind of faith in certain values, leads one to act in wrong direction. To resist this negative attitude of mind recourse is to be had to *'Mujahidah'* as a remedial measure to save one's self. The main idea underlying the term *Mujahidah* and its exercise is not to cause un-necessary embarrassment to "Self" but to get it accustomed to struggle and hardship so that it may not lead to too easy and luxurious life and may be brought to proper level.

The spirit is to secure temperance and moderation to achieve the desired results and that is something beautiful and worth achieving.[27]

The Holy *Qur'an* says:–

> "God's devotees are those who are neither extra-vagant nor miserly but maintain moderation between the two extremes".[28]

According to Maulana, esotoric practices are of two kinds:-

1. Voluntary.
2. Involuntary

When God is pleased with some one, He puts him in second kind of practice and grants him patience and perseverance to hear it for his self-improvement and self exaltation. *Mujahidah* of the first kind is with one's own free will when one minimises worldly pleasures and opts moderate course cf conduct in life.[29]

Qur'an speaks of involuntary *Mujahidah* in the following terms:–

> "We shall surely put you to test either by fear, or hunger, or loss of wealth, lives and fruits".[30]

When they bear all this with patience, God showers on them His bounties and blessings. With involuntary *Mujahidah,* one's self is disciplined within a very short period when compared to voluntary *Mujahidah* which takes a long time. All the pride and vanity disappears. Thus through sorrows and sufferings one learns and becomes moral and ethical in its real sense of the term.[31]

Some times recourse is to be had to both kinds of practices – voluntary and involuntary–simultaneously. This is light over light and God bestows such lights upon such fortunate few whom He chooses.

About such people who adopt both kinds of practices simultaneously, the Holy *Qur'an* says:–

> "That such people spend in the way of God when they are happy as well as when they are in distress".[32]

Hence it is proved that both kinds of *Mujahedah,*voluntary and involuntary, when, practised together are desirable and hence laudable in *Shariah.*

If, however, any deficiency occurs on account of certain minor omissions in involuntary *Mujahdah* and one only confines one's self to the performance of main obligatory duties, that suffices for the purpose of reward.

Essentials of *Riyadath* and *Mujahdah*

Riyadath and Mujahdah are divided into two main classes:–

1. The first is to put one's self to hard work and labour, i.e., by way of saying excess of prayers, observing fasts repeatedly and avoiding avidity for food.
2. The second is to control one's carnal and baser desires and their direction towards right channels. In fact the purpose is served with the second of its kind.

The first one is undertaken to serve as an asset for the successful performance of the second which is incummbent and obligatory. There is no necessity of *Mujahdah* of the first kind if one can acquire control on one's carnal desires by performance of obligatory duties enjoined by *Shariah*. Further more, following are the means and methods suggested for acquiring control over one's baser desires, i.e., talking less, eating less, sleeping less, and less association with the people at large. If one follows the aforesaid instructions, they will go a long way to help the seeker of Truth to get over one's vicious desires of *Nafs-e-Ammarrah*.

It so happens at times that one has even to forego and make sacrifice to some extent to one's permissible and lawful desires in order to level and bring animal in man under complete control.

The object is to regulate the desires of *Nafs-e-Ammarrah* and not to cause it unnecessary embarrassment. Its legal and permissible desires should be satisfied within reasonable limits with proper care and caution lest they may come up at any time and demand satiety of illegal and unlawful desires prohibited by *Shariah*. [33]

The afore-said essentials are again sub-divided into two classes. The first one is *Mujahdah-e-Ijmalli* (Physical) and second one is *Mujahdah-e-Tafsilli* (Psychic). The principles of first one, as already mentioned above, are less sleep, less food, less talk, less contacts and association with worldly people. One has to seek guidance from saintly persons in all the above acts and maintain moderation in actual practice. The second, i.e., Psychic practice which has two fold aspects. The first of its kind comes within the field of praise-worthy conduct, i.e, repentance, patience, gratitude, etc. The second one comes

within the category of unworthy or unlaudable conduct i.e., lust, anger avidity, etc.[34]

The method adopted for completion of the course for attainment of the objective in view as afore-said is first to purify and emancipate one's self from all the unworthy traits of conduct and then to ornament one's self with the beautiful, laudable and praise-worthy qualities of conduct by remembering God and by way of submission to His Will and Law with all gladness, consciousness and willingness. It is through these means and measures that one can establish link with the Divine.

All the scholars are unanimous on this issue that both the methods of self-purification and self-cultivation are essential for spiritual elevation to know God, but some schools of thought differ from one another on the point of precedence as to which method should be adopted first.

However, all the different schools of thought have reconciled to have recourse to both the processes simultaneously, and as such none is to precede the other. The sum and substance of the above discussion may be summarised as under:–

1. First of all it is necessary for a *Salik* to correct one's faith in whatever one really believes.
2. Secondly, he should sincerely and whole-heartedly repent for the sins that he has committed or the wrongs that he has done in the past and make solemn promise before *Almighty Allah* not to repeat the same practice in future.
3. Thirdly, he should further resolve to follow the right path in accordance with the dictates of *Shariah*.
4. Then at the fourth and the last stage he should engage himself in remembrance of God outwardly and inwardly and should be ever vigilant not to commit any thing prohibited by God and the *Sunnah* of the Prophet of Islam (M.P.B.U.H.).

HIS CONCEPTION OF ETHICS

Ethical principles, according to Maulana Ashraf Ali Thanavi, are inherent in the very nature of Man and the value of an action on the part of an agent varies relatively in accordance with the circumstances of the particular case, the situation with which he is confronted and its practical utility on a certain occasion. Whether an action is good or bad is a question of fact and is to be judged on its own merits.

If an action is motivated purely by good intention for the sake of God to obtain His pleasure and for nothing else, the nature of such an action is universal in character and as such it is praise-worthy.

> "Whosoever gives in charity in the name of God and also refrains from it for His sake, his faith has been completed".

Consequently an act of generosity and miserliless are both subject to the intention of the doer. If both kinds of actions are motivated to seek God's pleasure, they are praise-worthy and virtuous and if *vice-versa* they are unworthy and vicious. In order to attain a healthy state of mind, it is very essential in the very first instance to eliminate all the immoral habits that are linked together and have a strong hold upon a man.[35]

Physically a body can be called healthy and sound only if it is free from all the diseases and ailments. A body may be said to have physical beauty if its different organs are in proper proportion and are balanced.

Similarly, a man is said to have inner beauty if his inner state of mind is sound and all the qualities that contribute to its development and for building up its moral beauty and excellent traits are present in him.[36]

According to Maulana, the words *'Khalq* and *Khulq'* are two different words, the former signifying the outward appearance of the physical body and the latter inward state of the mind. Man's creation has two different aspects, the physical body with its different organs which are made out of clay and the soul which God has attributed to himself. God says–

وَنَفَخْتُ فِيهِ مِنْ رُّوحِي

"So when I have breathed into him of My Spirit".[37] The Holy *Qur'an* says further:–

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

"Say: The Spirit is by command of my Lord".[38]

God has created different people with different appearances, beautiful as well as ugly. As stated earlier, the physical beauty of the body lies in its proper and proportionate relation between different parts of its organs; similarly the inner beauty of a man depends upon a proper and proportionate balance in the four outstanding aspects of one's disposition, namely:–

(i) The Power of Knowledge.
(ii) The Power of Anger,
(iii) The Power of Lust, and
(iv) The Power of Justice.

The moderation is to be maintained in their respective fields. The soundness and beauty of man's knowledge consists in his ability to analyse the different branches of knowledge and to sift Truth from falsehood found in different and various opinions.

He should also have capacity to form correct views as far as his beliefs are concemed and be able to give the right and practical shape to whatever he believes.[39]

When a man has reached that level, he may be said to possess Wisdom in its right sense of which the Holy *Qur'an* speaks in the following words, namely:–

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ

"And he unto whom wisdom is given, he truly hath received abundant good".[40]

This is in fact the source of all decency in the realm of knowledge. The right and normal state of the powers of anger and lust can remain in tact if both of them are kept subordinate

to the tenets of *Shariah* to secure their proper utility at different occasions and under varying circumstances.

Justice, equity and propriety in all matters consist in the fact that instinct of lust and anger in man should be made subservient and subordinate to the rational capacity in him and should be made to function in accordance with the dictates of wisdom.

It is only when these two instinctive urges in man function rationally and normally under the direction of *'Aql'* (Rational faculty) that a man can be called just.

He explains the phenomenon on the analogy of a trained hunting dog who is very faithful to his master and acts strictly according to his directions and on the analogy of the obedient horse whose reins are in the hands of his master who may turn his direction whenever and wherever he likes. Thus the power of rationality and reason in man works like a master and as such recourse should be had to it and guidance sought from this source in all matters. When such a moderation in conduct is actually practised and man's character is built on normal and natural lines, only then he becomes worthy to be called a man of 'Beautiful Character'.[41]

The regulating of the power of anger and its proper exercise on moderate lines secures for a man the virtue of bravery. Any act short of moderation in its practice on either side will be either an act of cowardice or of excess of fearlessness which may result in destruction. When a man attains the virtue of bravery, he becomes tolerant, benevolent, generous, compassionate, resolute, far-sighted and self respecting but if one acts in excess and cannot regulate the instinct of anger properly then the natural result will be that he will not be able to foresee the consequences of his hasty emotional steps and activities and this may lead to his destruction. Such a person would like that people should praise him unnecessarily and he himself would indulge in selfpraise for undue satisfaction of his vanity and will pose himself to be a big man without any justification. If one does not exercise the power of anger when and where it ought to be exercised, it displays his cowardice,

lack of courage and lack of selfrespect. This kind of attitude gives rise to such a kind of conduct which may be called shallow-mindedness and light headedness.

The maintaining of moderation in gratification of power of lust gives rise to piety. Its abnormal satisfaction results in luxury. The virtues that are created in man as a result of maintenance of moderation in the use of this power (lust) gives rise to generosity, patience, modesty, economy and decency. Greed is minimised and one becomes Godfearing. Through this virtue the quality of helping one's fellow beings at the time of difficulty, trouble and affliction is generated in the human mind. On the other hand, the consequences of abnormal and excessive use of this power gives rise to avarice, greed, flattery humiliation, immodesty, extravagance, chicken mindedness, lack of courage and jealousy. If the rational faculty in man is practised with temprance, a man becomes wise, a good-organiser and an able statesman whose judgement is usually right, well aimed and sound. He can carry out any plan most judiciously with broad mindedness. If the said faculty is put to use in excess beyond the bounds of moderation, it creates in him fraud, deception, cheating, craftiness and swindling. If there is lack of wisdom in the said trait, it will result in foolishness, stupidity, dullheadedness and obtuseness. Such a kind of man can easily be defrauded, misled and mix-guided.

Consequedtly when proper balance is maintained in all these characteristics which are to be achieved and should exist in a normal human being, he is worthy to be called a man of good and sound character. Any thing short or in excess of that level will to that extent and to that proportion be indicative of one's weakness, devoid of beauty and soundness of one's manners.

خَيْرُ الْأُمُوْرِ اَوْسَطُهَا

"Best of the actions are those which are normal in their nature" says the tradition.[42]

The best of God's creatures are those who are neither miserly nor extravagant. They adopt the middle course between the two extremes.

Different people differ from one another in their outward appearances from the view point of their physical beauty and complexion. Some are more beautiful than others; similarly there is a difference of inward beauty amongst them. God has exalted Prophet Muhammad (M.P.U.H.) to the highest level of character and as such he is the criteria for every Muslim to judge himself as to how far his manners are similar to his conduct. Greater the similarity, higher the status in attainment of real happiness and ultimate success.

CHAPTER–III

PRAISE-WORTHY CONDUCT MOTIVE AND INTENTION AND THEIR RESPECTIVE IMPORTANCE

The tradition of the Prophet (M.P.U.H) says:–

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Verily actions are judged by one's intentions".[43]

Intention signifies the innermost inclination of the mind to do some thing which the agent considers advantageous and beneficial. In other words it implies one's design, aim, goal which gives impetus to an agent and puts one in motion to complete the work so desired. It is necessary first of all that one must have knowledge and insight of the desired object before one begins and puts forth one's efforts in that direction. One's capacities for accomplishment of any task are subject to one's motive which are put into action when one intends to achieve the end in view. For example, if one undertakes *Jihad* with the infidels in the name of *Allah* to seek His pleasure only to achieve larger ends that is one's Real Intention.

If the similar act is done merely for the sake of show and display and for the sake of publicity to gain worldly name and fame that constitutes one's basic and real intention. The former attitude is praise-worthy and laudable while the latter is un-worthy and fetches no spiritual advantage to an agent.[44]

In the performance of any act the intention of the doer is three-fold. One of its aspect is that the act done is voluntary in the ordinary course irrespective of any definite design or purpose in view whether praise-worthy or not.

Its second aspect involves praise-worthy intention on the part of an agent, as performance of prayer to seek the pleasure of God. Its third aspect involves un-worthy intention when the

doer performs any act for the sake of show and display. For example he offers his prayers with a view that he may be counted as one of the good and great men and people may call him *Musalli*.

According to Maulana Thanavi, the first two performances fall within the laudable traits of conduct while the third is its opprobrious aspect.[45]

When one starts doing any act, it is sufficient to resolve for its completion once only and then stick to it. It is not necessary to repeat the intention every time and at every stage. The action should be motivated by the pure intention and then he should spend his energies in that direction and follow it till the goal is reached and the objective attained.[46]

One should not think in terms of becoming a guide for others or for becoming a venerable person in the public eye.

If one develops this kind of attitude, it is indicative of the fact that he is the seeker of some thing other than God. One should not introduce one's own desires in any action. One should go on following the right path silently and imperceptibly to seek His and His pleasure alone.

PURITY OF INTENTION AND SINCERITY IN ACTION

The tradition of the Prophet of Islam (M.P.U.H) says:-

إن الله لا ينظر إلى صوركم وأموالكم ولكن ينظر إلى نياتكم وأعمالكم

"God has no consideration for your outward appearances and for your riches that you possess but what actually He considers and looks at are your intentions and your deeds".[47]

Purity of intention consists of three different aspects. Its first aspect is that one does a particular act considering it as a right one and as such one should perform it as one's duty as a human-being. This kind of performance is highly praise-wrothy. Secondly, one does any act motivated with a wrongful purpose in view. It is condemnable and un-worthy at the very face of it. Its third aspect is when one does any good deed in the ordinary

course irrespective of any aim or object in view. The third and the last kind of attitude of mind is not remote and irrational to purity of intention as compared with the second which is censurable attitude and totally discarded by *Shariah*.

Thus it is inferred from the above discussion that when recourse is had to any right course of conduct repeatedly and habitually without any definite aim and object or design in view, it is near to sincerity of intention while a conduct which does not contain the above element of repetition will, unless it is motivated by a definite sacred purpose, can not attain the level of sincerity. It is, therefore, essential for such a course of conduct that it should be at the very start be accompanied with sincerity of intention.

Any virtuous deed, however insignificant, it may be in its nature if done with pure intention, will bring prosperity, blessing and fortune in abundance to an agent. The degree of reward will depend proportionately to the degree of sincerity on the part of a doer.[48]

An excellent performance of the highest level in this direction is that one should, irrespective of any worldly consideration whatsoever, work for the sake of God. The second grade of performance in this line is that one should have humanitarian ends in view and should work for good of the public at large regardless of one's own personal worldly benefits.

The third kind of activity in this connection is that an agent does some thing good with no particular purpose. He does it as a matter of routine. The intention of the doer is neither to gain any worldly advantage nor to gain any religious reward. He works for the sake of work not expecting any thing from either side. This also comes within the category of sincerity of purpose and good intention.

The main purpose when analysed and sifted boils down to the one single point that any activity on the part of an agent should be completely free and immune from all kinds of deceit, fraud and cheating.[49]

When all these adverse elements are completely eradicated from any activity on the part of an agent, his action will fall within the definition of purity of intention and sincerity in action.[50]

PIETY

Definition and its Pre-requisite Conditions:-

The definition and conception of *Taqwa* from the point of view of Islamic *Shariah* involves two aspects. First is the fear and the second is to save oneself from evil deeds. It is but natural, says Maulana Thanavi, that one can only save and protect oneself from evil desire if he is afraid of and is conscious and feels from the depths of his Being, the consequent, detrimental and harmful results of such deeds. Both aspects are, therefore, inter-linked and inter-connected.

Fear of God should create the capacity to obstain from committing mischievous and wrongful acts.

Qur'an says:-

يَآيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ○

"O ye who believe! Be careful of your duty to Allah, and be with the truthful".[51]

The tradition of Prophet of Islam (M.P.B.U.H) runs as under:-

اَلَآ اِنَّ التَّقْوٰى هٰهُنَا وَاَشَارَ اِلٰى صَدْرِهٖ

"Beware that the Piety is from within and he pointed towards his mind".[52]

Stages

There are different stages in piety consisting of varied degrees:-

The first is to save oneself from infidelity and idolatry.

The second is to stick to doing good deeds and not to abandon them at any stage. The third is to save oneself from things unlawful and forbidden by *Shariah*. With the repeated

practice of this kind, one will elevate oneself till one's faith is perfected which will result in the attainment of state of *Ihsan*. This stage is the highest state of perfection of faith and consequently that of piety. The Holy *Qur'an* has defined the term *Taqwa* in detail and in definite and concrete words as follows:-

"The goodness does not lie (only) in directing one's face towards East or West, but it lies in putting faith in *Allah,* the day of Judgement, Angels, in all revealed Books and the Prophets sent by God, and giving charity out of love for Him to the relatives, orphans, the poor, the travellers, the beggers and in getting released those in confinment and those who are slaves, perform prayers regularly, give the poor-rate (*Zakat*) and abide by the promises when made and be patient at the time of afflictions and difficulties when they befall. Such are the persons who are really truthful and pious".[53]

The sum and substance of the above discussion is that piety consists in controlling and directing one's every activity towards right channel in varied fields and phases of life and restraining oneself from all those activities which are unlawful, prohibited by *Shariah* and to follow the tenets and instructions imparted by *Din-e-Islam* perfectly and with good motive and pure intention.

HUMILITY

The Conception of Humility:

The Holy *Qur'an* describes humility in the following words:-

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا

"The (Faithful) slaves of the beneficent are they who walk upon the earth modestly".[54]

The tradition of Prophet (M.P.U.H) says:-

"Whosever becomes humble for God's sake, he is elevated by Him (God)".[55]

The term *humility* denotes that one should consider himself

as nonentity. He owes his entire existence to Him and Him alone and as such is the humblest of God's creatures on earth and should therefore mould his attitude of mind accordingly. One should develop such a normal and natural attitude of mind that one should not feel proud if one is praised and eulogized and should not be aggrieved with an opprobrious behaviour on the part of some one.

Praise or opprobrium of whatsoever kind has no effect on such a man. It does not affect him adversely in either way. He is the same in both the cases. He is not at all changed. This is the high standard of humility according to Maulana Ashrafali Thanavi and can be attained rationally on the mental plane in voluntary matters within one's reach.

Qur'an says:–

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ

"Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not any braggart boaster".[56]

God has promised to elevate and exalt such persons who are humble.

Humility stands at the root of unity. This unity cannot exist except when both the persons are humble.

In humility there is an element of attraction and absorption. One is automatically drawn towards a person of polite disposition provided it be of a right nature.

The Method for its Attainment

One should feel the greatness and magnificence of Almighty Allah within oneself and consider himself as His humblest creature as if he is non-existent before Him.[57]

One should be simple in dress and the mode of one's living should be such as to not expect honour and respect from people. Ostentatious living, pomp and show and dignity do not bring any one real honour and respect. It is sufficient if

one is respected before God the Almighty. Real honour and richness consist in one's high standard of character though he may be poorly dressed and leads a simple living. What actually is needed is inward richness. That suffices the seeker of the Truth.

(تونگری بدل است نہ بمال)

However, if some one does not like and feels uneasy in the excessive humble attitude on one's part then one should deliberately avoid humility because some of the persons are of such a nature that they do not like that some one should adopt excessive humble attitude in deelings with them in different affairs of life.[58]

REPENTENCE

To remind and recall to oneself the wrongs done by him and to- express sorrow over them whole-heartedly and to resolve not to repeat the same in future and to desist from them with full determination at the time when such desires arise is termed as 'Repentance'.

The Holy *Qur'an* says:–

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا ۚ

"O ye who believe! Turn unto Allah in sincere repentance".[59]

The Prophet of Islam (M.P.U.H) says:–

"O people repent before God for the sins that you have committed".[60]

The significance of the term 'repentance' lies, says Maulana Thanavi, in its returning from far off to nearness for which there is a beginning and an end. Beginning lies in the fact that one should realise the detrimental effects of one's sinful conduct from within the depths of one's consciousness to enable one to receive the glimpses of the Divine guidance.

Its end lies in the fact that necessary precautions be taken and such amends be made in one's daily activities with such a firm determination which may serve as compensatory measures and remedy for the past sinful deeds and may become such a

as nonentity. He owes his entire existence to Him and Him alone and as such is the humblest of God's creatures on earth and should therefore mould his attitude of mind accordingly. One should develop such a normal and natural attitude of mind that one should not feel proud if one is praised and eulogized and should not be aggrieved with an opprobrious behaviour on the part of some one.

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Its end lies in the fact that necessary precautions be taken and such amends be made in one's daily activities with such a firm determination which may serve as compensatory measures and remedy for the past sinful deeds and may become such a

guiding principle for the future that no evil and wrongful thought may even enter and ever pass through one's mind. This is the climax of repentance and its final stage.

Method of Repentence and Its Necessity

One should be so much consciously frightened and remorseful that one should abandon the habit of commission of evil deeds with all sincerity of mind and should firmly resolve not to repeat the same in future.

Maulana Thanavi is further of the opinion that one should always seek Divine help lest one may fall back on sins at any time.

The efforts should be made with all willingness and with full consciousness to resist the temptation and seek Divine assistance at every step and at every moment.

The Qur'anic verse in this connection says:–

إِنَّمَا التَّوْبَةُ عَلَى اللهِ لِلَّذِينَ يَعْمَلُونَ السُّوْءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ
فَأُولٰئِكَ يَتُوبُ اللهُ عَلَيْهِمْ ۗ وَكَانَ اللهُ عَلِيمًا حَكِيمًا ○ وَلَيْسَتِ التَّوْبَةُ
لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۚ حَتّٰى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ

"Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth.

Allah is ever Knower, wise.

The forgiveness is not for those who do ill deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such we have prepared a painful doom".[61]

When one is on death bed, he is afflicted with despair and disappointment from worldly.existence called the state of *'Yas'* and with the idea of *'Bas'* wherein one visualies and experiences the things pertaining to the world here-after. In the first case embracing Islam by an infidel and consequent repentance by him is acceptable. In the latter case both are un-acceptable and rejected. This is the view, says Maulana, held by research

scholars which is endorsed by the Holy Book too. After one has understood the idea and significance underlying the term repentance, it is not only essential but obligatory on every person to take to the practice of *'Istaghfar'* for forgiveness of one's sins committed because God has addressed the Muslims in general terms as follows:–

"O believers be penitent and feel sorry over your past evil activities so that you may become successful and meet with glorious end."[62]

The Holy Book again repeats the same idea in the following words, namely:–

"Whosoever repented and brought about the self-reformation after he has sinned and controlled himself from such repetition for the future; God shall have mecy over such a person and will forgive his past sins".[63]

The tradition says:–

اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهٗ

"One who repents for his sins is as if he has not commited any sin".[64]

"The Prophet of Islam (M.P.U.H) says that he himself asked for forgiveness and pardon seventy times a day".

إِنِّي لَأَسْتَغْفِرُ اللهَ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً

One can just understand the importance of repentance from the afore-said lines that even when the Prophet of Islam (M.P.U.H) asks for forgiveness, it is a lesson for the people at large, who stand at much a lower level than him, to follow him for a victorious end.

The best way of entreatment and apology, remorse and repentence, self-reproach and penitence, regret and contrite is to repeatedly remind to oneself the punishments prescribed in the Holy *Qur'an* and the tradition of the Prophet of Islam (M.P.U.H) for the evil doers. This will be an adequate method to keep oneself away, and to restrain oneself from evil actions and wrongful deeds".[65]

RESIGNATION TO THE WILL OF GOD

To enturst one's all lawful and just affairs to the care of God and to resign to His Will and at the same time putting one's honest endeavours for completion of the task in Allah is termed as *'Tawwakkal'*.

The Holy *Qur'an* says:–

وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

"In Allah let believers put their trust".[66]

The tradition of Prophet of Islam (M.P.UH) says:–

"When you stand in need of any thing, ask for it from God and when you stand in need of any assistance, ask for it from Him".[67]

The term *'Tawwakkal'* has two aspects. First is educative and the second is practical.

As regards its educative aspect, one should consider God and God alone as the real and exclusive designer and planner of every occurrence and should consider himself as destitute and helpless before Him. Development of such an attitude of mind is Islamic and in accordance with the tenets of *Shariah*. If one considers any body else besides Him as the designer of any happening, it is anti-Islamic in the eye of Islamic *Shariah*. So far as its second aspect is concerned, its significance lies in the abandonment of all means and methods. These ways and methods for the achievement of an objective are again sub-divided into two classes:–

(i) Religious, and
(ii) Worldly.

Adoption of religious means through which one may gain some spiritual advantage should not be dropped. To ignore them is condemnable and an un-worthy conduct. If, however, they are obligatory enjoined by law of *Shariah*, it is but essential to follow them. If it is desirable, then it is commendable, but to abandon them totally does not fall within the meaning of *'Tawwakkul'* and is not allowed by *Shariah*.

The course of conduct out of which worldly benefits accrue

are of two kinds:–

(i) Lawful and legitimate having religious sanction.
(ii) Unlawful and prohibited by the Law of *Shariah*.

If it is unlawful, the means for obtaining the worldly advantage out of it should be ignored without any hesitation.

As regards lawful, it is sub-divided into three kinds:–

(i) Certain,
(ii) Doubtful or un-certain and
(iii) Visionary and apprehensive.

The first which is sure and certain and involves an element of certainty should at once be adopted.

The last which is merely visionary and imaginary should be ignored.

The second is again classified into two categories in accordance with the different dispositions of human being.

First is weak-disposition, the other is strong disposition. For a man possessing weak disposition, it is unlawful while it is lawful for a man possessing strong disposition. The sum and substance of the afore-said discussion may be put in the following words:–

Three of its kinds as specified above are obligatory-two unlawful and the third one unlawful on certain occasions and desirable on some other occasions, i.e., it is relative and conditional. Resignation to the Divine Will, which has no religious sanction behind it, if not profitable and beneficial to an agent, should be ignored.[68]

There is no better service than to serve the cause of *Islam*.

It is of paramount importance in this connection that in rendering service to the cause of Islam, one should depend and resign to the Divine Will alone. The 'Self' should not be inclined towards any worldly gratification in the shape of gifts and presents. Resignation to the Divine Will should purely be motivated by self-less service and to uphold the cause of Islam as *Din-Kamil*.

If recourse to *Tawwakkul* is had on these lines, then it is

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"When you stand in need of any thing, ask for it from God and when you stand in need of any assistance, ask for it from Him".[67]

The term *'Tawwakkal'* has two aspects. First is educative and the second is practical.

As regards its educative aspect, one should consider God and God alone as the real and exclusive designer and planner of every occurrence and should consider himself as destitute and helpless before Him. Development of such an attitude of mind is Islamic and in accordance with the tenets of *Shariah*. If one considers any body else besides Him as the designer of any happening, it is anti-Islamic in the eye of Islamic *Shariah*. So far as its second aspect is concerned, its significance lies in the abandonment of all means and methods. These ways and methods for the achievement of an objective are again sub-divided into two classes:–

(i) Religious, and
(ii) Worldly.

Adoption of religious means through which one may gain some spiritual advantage should not be dropped. To ignore them is condemnable and an un-worthy conduct. If, however, they are obligatory enjoined by law of *Shariah,* it is but essential to follow them. If it is desirable, then it is commendable, but to abandon them totally does not fall within the meaning of *'Tawwakkul'* and is not allowed by *Shariah*.

The course of conduct out of which worldly benefits accrue

are of two kinds:–

(i) Lawful and legitimate having religious sanction.
(ii) Unlawful and prohibited by the Law of *Shariah*.

If it is unlawful, the means for obtaining the worldly advantage out of it should be ignored without any hesitation.

As regards lawful, it is sub-divided into three kinds:–

(i) Certain,
(ii) Doubtful or un-certain and
(iii) Visionary and apprehensive.

The first which is sure and certain and involves an element of certainty should at once be adopted.

The last which is merely visionary and imaginary should be ignored.

The second is again classified into two categories in accordance with the different dispositions of human being.

First is weak-disposition, the other is strong disposition. For a man possessing weak disposition, it is unlawful while it is lawful for a man possessing strong disposition. The sum and substance of the afore-said discussion may be put in the following words:–

Three of its kinds as specified above are obligatory-two unlawful and the third one unlawful on certain occasions and desirable on some other occasions, i.e., it is relative and conditional. Resignation to the Divine Will, which has no religious sanction behind it, if not profitable and beneficial to an agent, should be ignored.[68]

There is no better service than to serve the cause of *Islam*.

It is of paramount importance in this connection that in rendering service to the cause of Islam, one should depend and resign to the Divine Will alone. The 'Self' should not be inclined towards any worldly gratification in the shape of gifts and presents. Resignation to the Divine Will should purely be motivated by self-less service and to uphold the cause of Islam as *Din-Kamil*.

If recourse to *Tawwakkul* is had on these lines, then it is

commendable and praise-worthy. Moderate means and methods are to be adopted to achieve the end in view. The following lines in Persian can serve as a guide for the seeker of truth:–[69]

گر توکل میکنی در کار کن
کشت کن پس تکیہ بر جبار کن
گفت پیغمبر بآواز بلند
با توکل زانوئے اشتر ببند

"Have faith in God. Nothing can happen without His will. Whatever happens, it happens with His desire and in accordance with His Order. Whatever He wishes will happen. One should put forth his endeavours and efforts and should adopt the lawful measures for the attainment of lawful objective.[70]

FEAR AND ITS DESCRIPTION.

God says:–

وَاخْشَوْنِیْ

"Be afraid of Me".[71]

Fear denotes an uneasy and agitated state of mind on account of some in-tolerable and un-bearable events likely to occur in the future. From the point of view of *Shariah,* it conveys an idea of an apprehension of torture which may be inflicted on account of one's misdeeds.[72]

This kind of fear is an essential part of Muslim faith and as such may be termed as mental fear, which is justifiable on rational grounds.

The very first stage of fear is that when there are pulls from within and without for the commission of wrongs one should remind to one's ownself the chastisement which may befall at any time in this life or in the life hereafter and thus can save one's self from commission of mix-deeds with a conscious mind. Fear up to this level is obligatory for a Muslim. If the very first step towards a wrong is ignored and is not cared for, then the

very act of indifference in this connection is Sin in itself though it may not amount to *Kufr* or infidelity. The second stage of fear in this direction which may save one from commission of sins is that of meditation thereby reminding one's self of the power of Almighty *Allah* and His omnipotence and omni-presence all the time and the punishment prescribed for indulging in evil deeds. Adoption of this positive attitude of mind is desirable on the part of a Muslim. The rest of the stages are attained by putting forth efforts in this direction except one which is involuntary beyond the reach of human-endeavours and is Divine endowment, where one is overwhelmed with the fear of God and as such can not do any wrong even if one desires to do so. This being a natural gift from above is bestowed on very few after one has covered and traversed the afore-said stages through personal efforts and endeavours which are laudable and praiseworthy.

It is often heard preachers and sermonizers saying that one is afraid of rulers, officials and the dignitaries of the state and is also afraid of wild and ferocious animals like lion, reptiles, snakes and scorpions but one is not afraid of God Almighty. Such statements on the part of preachers are wrong and devoid of any sense at the very face of them in as much as this kind of terror is on the physical level and as such does not fall within the definition of fear of God which is solely and purely on the rational and intellectual level.[73]

Maulana carries this idea further when he says:–

"To be afraid of God on the rational grounds carries with it the idea of fear that he might be punished for his sins and alongwith this apprehension of punishment he also hopes that it might also be possible that his sins and the wrongs be forgiven without infliction of punishment on him".

When one is in the state of fear and hope, it is the sure sign of faith.

As regards Prophets (P.B.U. them), God says:–

وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ

"They are not afraid of any one else except Allah". [74]

It is said about Moses that he was full of fear when he saw the serpent. That was a fear on the physical level and not on the intellectual and rational plane. The Prophets are of the firm belief that none can harm them without the order of the Almighty *Allah*.

وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ

"The losses and benefits accrue from Him and Him alone".[75]

The Fear of God and its Different States

The fear of God basically and primarily is a means to safeguard one's self against evil deeds. In other words, the underlying object of fear of God is to make a man pious. The fear in itself is not the object. It is instrumental in the achievement of an object, namely, *Taqwa* or piety.

One should be afraid of God to the extent to which it may enable one to save one's self from commission of wrongful deeds. Beyond those limits the excessive fear is not commendable. The commendable fear should be accompanied with hope in Almighty Allah.

Mere apprehensions devoid of any hope in Him tantamounts to heathenism and infidelity. Sometimes one is so overwhelmed with fear that he is in a state of suspension and cannot decide either way. This state of inactivity develops to such an extent that things remain where they are without any further progress. All the affairs are left incomplete, unfinished and undone. In between this is the stage of apprehension and fear where all the affairs are directed and performed and subordinated to His Will through fear and hope in His mercy and beneficence. The latter sort of attitude is healthy, praiseworthy and desirable.[76]

To sum up the necessary, desireable and commendable Divine awe and fear lies at the root of doing all good deeds and preventing him from doing wrongs.[77]

In order to attain this state of mind one should take account from one's own self through meditation as to what sins one has committed during the day and then think of the day of

judgement when the account of all such mix-deeds shall be taken and the punishment prescribed there for shall be inflicted.[78]

He should then penitate, remorse and repent before God with a resolute and sincerity not to repeat such actions in future. By slow and gradual process with God's grace time will come when one may change and be reformed and become self-disciplined and self controlled.

PRAYER

To make an earnest, sincere and humble request to God Almighty and to entreat Him for grant of some thing allowable and permissible by *Shariah,* however great or small it may be, is what the term 'prayer' signifies. The Holy *Qur'an* says:–

God says:--

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ ۝

"Call on me, I will respond to your request and accept your prayers and those who are proud and un-mindful to it will soon be the inmates of Hell".[79]

The tradition of Prophet (M.P.U.H) supplements the same idea when it says:–

اَلدُّعَآءُ مُخُّ الْعِبَادَةِ

"Prayer is the essence of all devotions and worships" [80]

All activities, efforts and endeavours on the part of an agent in any (right) direction can be fruitful and crowned with success only with Divine assistance and help. His help is always needed and His assistance is necessary at every step and at every stage. He, being the source of all energy, one must request Him for help and seek His guidance in all affairs to render one's pursuits successful and fruitful. In both the cases, that is, the matters voluntary and involuntary within one's power or beyond one's power, His aid and assistance is most essential.[81]

Every one stands in need of His help at every occasion

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Every one stands in need of His help at every occasion

when one is confronted with any difficulty or adverse situation in life. God Almighty has, therefore, prescribed means and methods whereby one may be able to face the calamity and get over the obstacles with which one is confronted. There are varied and different measures suggested to surmount such afflictions and adversities. However, prayer is the process which combines in itself all that is essential and is a positive and surest remedy for attaining success in this life and in the life hereafter.

It is comprehensive in its character and has been suggested as the shortest and surest measure for one's glorious end. Thus prayer is of great help in averting the anticipated catestrophies which may otherwise befall at any time.

The Prophet of Islam, (M.P.U.H) said that the prayer, if accepted, is so effective that it can change the very fate of man whatever is pre-testined and pre-determined.[82]

The Procedure for Acceptance of Prayers

The very first important thing is to perform ablutions and then to direct one's face towards *Kabba,* then to sit straight with all reverential inclination of mind with folded legs and then to raise one's both hands for prayers to seek His help with all humility and earnestness and request Him to accept his prayers through the mediation of the Prophet (M.P.U.H) and all His near and dear one's whom He has chosen and exalted to high position and on whom He has showered His blessings. However, one should not request for any thing unlaw ful or prohibited by *Shariah.* One should, with firm belief in Him and with resolute mind, have hope in Him and Him alone for acceptance of his prayers with patience and perseverance.

One should not under any circumstances lose hope in Him and be disheartened and dis-appointed. May be that its non-acceptance be on account of certain causes not within one's knowledge. Its non-acceptance or the delay in acceptance may be under some higher plan and scheme which is within His knowledge alone and it is He who knows it the best as the ultimate knowledge of things rests with Him and Him alone.

It may also be possible that the reward thereof is being

stored and reserved for him in the life hereafter. All such alternatives are possible and as such one should not be disheartened if any prayer is not accepted.

HOPE IN GOD'S MERCY

لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ

"Do not lose hope in God's Mercy".[83]

To expect things nice and lovable and to be hopeful of God's Mercy and Grace, to hope to enter the Paradise and to put forth efforts for it through good actions is termed as *'Rija'* or Hopefulness.

As against it a man who only hopes against hope and does not adopt the requisite methods he cannot attain the goal. Such a person deceives himself and is in a state of delusion.

There are stages of *Rija*. The first stage is that of faith which contributes to one's salvation. The second stage is performance of obligatory duties. The third stage is performance of desirable duties. The last stage is endowment from God and is not achievable through one's efforts.[84]

(For details vide P. 78 to 83 Chapter on Fear and its grades).

To remind one's self of God's unbounded mercies and bounties and to ponder over them time and again is the right way for its achievement.

RADA (JOYAUS SUBMISSION TO HIS WILL)

The *Qur'an* says:–

رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ

"God is pleased with them and they are pleased with Him."[85]

The Prophet of Islam (M.P.U.H) said:–

من سعادة ابن آدم رضاه بما قضى الله له

"One's good fortune and felicity lies in the fact that one should be satisfied with what God has decreed for him."[86]

Rada means one's complete surrender and submission and

as such one should be perfectly satisfied over whatever God has destined for him and, therefore, he should readily accept it wholeheartedly without any objection or grievance, that is:-

تَرْكُ الْاِعْتِرَاضِ عَلَى الْقَضَاءِ

This kind of attitude of mind is justifiable on the ground that it is He and He alone Who has the knowledge as to what is best and beneficial and what actually is harmful and detrimental for a particular individual. A human being, with limited knowledge, cannot decide for himself his own fate and as such one should not sit on judgement on his fellow beings and be jealous of them. Since every thing is pre-destined and predetermined, there is no reason why one should feel averse on any particular happening. The saints and sages and those near and dear to God pray to Him for its own sake to give expression to their reverential worshipful and devotional feelings and not to ask for any favours from Him. They are perfectly satisifed with every thing and any thing that comes from Him. No grudge, no grumbling, no complaint and no bewailment at any stage and at any moment and this is the sign mark and trait which symbolizes the joyous and happy submission to His Will.[87]

ZUHD (ABSTIENCE OR CONTINENCE)

The term *'Zuhud'* denotes adoption of a better and pious course of conduct in preference to one towards which one is inclined and to perform such practices and follow such pursuits which may assist one to acquire control over one's self for achievement of better results in future. In other words, it signifies one's choice for some higher values of life in comparison to earthly, material and mundane values. However, *Zuhud* never means that one should refrain from things which are lawful and permitted by *Shariah*. It simply means the degree of one's liking for eternal and spiritual things in place of material, wordly and sensuous things having transitory joy and pleasure.

Zuhud is the Divine light which when dawns upon a man, he is entirely changed and as such the worldly riches, its pomp

and dignity and its ornamentation that it affords become very insignificant and of no value and importance in his eyes when compared to the rewards and bounties of the life hereafter which are better and eternal. Things should be so arranged, organised and economized that one should be self-controlled in every walk of life. There are, however, grades of *Zuhud*. The first stage, which can hardly be called *Zuhud,* is to refrain one's self compulsorily from vain worldly pursuits though one by temperament is inclined to them and likes them. The second stage is that when one despises the world and its pleasures and does not even cherish the feeling for it. The third stage, which is the highest degree is when one attains the plane where it becomes insignificant for him whether to possess or not to possess worldly riches and their possession or non-possession makes no difference for him. Whether he gets them or not does not afford him any pleasure or pain. It is all the same for him whether he gains and loses. He is fully satisfied with his lot under whatever situation and circumstances he is put.[88]

To sum up, *Zuhud* does not mean total denial and abandon ment of worldly pleasures necessary for the maintenance of one's physical existence, rather it means their minimising and moderation in order to secure the balanced and proper utility of everything and any thing lawful. Moderation is to be adopted in every phase of life, as already said in the aforesaid Chapter on "HIS CONCEPTION OF ETHICS".

To indulge in eating delicious dishes and waring nice and very costly clothes is against the spirit of abstinence.

To remind one's self continuously about the transitory nature of this world and its riches, and simultaneously to be conscious of the eternity of the life to come and its rewards are the means and methods for attainment of this virtuous quality.[89]

GRATITUDE

God says–

وَاشْكُرُوْا لِيْ

"Be grateful to Me"[90]

To consider the good things of life when one gets them as Divine blessing and to be grateful to Him whole-heartedly is termed as 'Gratitude'.

What actually one gets out of delightful things of life, he should consider them as God's grace and bounty and utilize them for serving such ends which may please God and not to mis-use them for wrongful purposes.[91]

The different organs of the body on the physical level and one's different faculties on the mental level should be directed and utilized on natural and rational lines in accordance with the tenets of *Shariah so* as to enable one to see, weigh and visualize things in their proper perspective and to remind one of God's Grace and the bounties He showers on His creatures and deriving lesson there from be grateful to Him. For example, an eye is a great Divine Boon and blessing which should be utilized for reading and writing religious books and the study of *Quran* and *Ahadith* and the analytic study of God's Universe, its functioning and various branches of knowledge for promoting the cause of human upliftment and progress and for one's intellectual and spiritual advancement and be thankful to Him for all such bestowal and endowment on physical and mental planes.

Every activity on the part of an agent should be accompanied with an intrinsic worth and value. It should not be empty and imaginary devoid of any real spirit. Mere verbal profession has no weight unless it is accompanied with serious rightful objective in view, i.e., merely to say with tongue that I am grateful to God which unless flows forth from the core of one's mind after full realization of its significence is immaterial.

The state of real gratitude and indebtness can be judged from the different movements of an agent, i.e., his dealings with the fellow-beings, his ways and methods of handling various activities of life as to how far they are rational and in conformity with the dictates of *Shariah*. This is the genuine test and the real criteria–a touch stone which can be applied for judging one's state of mind.

A faithful, under all circumstances, is happy and self-controlled whether under affliction or happiness, success or prosperity. The Tradition says:–

إن اصابته سراء شكر وإن اصابته ضراء صبر فكان خيرًا له

"Such a man is grateful to God when he is in a state of loss or comfort and is patient when any mix-fortune befalls him".[92]

Indebtness and gratitude generates love through which one attains nearness to God which is the real goal.

To remind to one's self repeatedly the boundless bounties and blessings of God Almighty and to consider every thing good as Divine gift and conferment from above is the surest way for attainment of highest and the perfect state of gratitude.

PATIENCE

Qur'an says:–

يَاأَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا

"O you who have faith in the un-seen, exercise patience".[93]

The tradition says:–

"Except believers none else has been blessed with the quality of gratitude and patience".[94]

Human psyche has two aspects.–

(i) the angelic aspect; and
(ii) the animal aspect.

The dominance of angelic aspect over animal aspect gives rise to patience and forbearance. To withhold one's self from lower, sensual and carnal desires and to exercise control over them directing them towards right channel with a resolute mind and firm determination is called 'patience' or endurance.[95]

حبس النفس على ما تكره

Patience is sub-divided into three categories:–

First is that is, صبر على العمل to practice patience which may be determined by performance of certain acts. Second is صبر على العلم that is, to concentrate upon, and to be totally inclined

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towards the discharge of certain duties. The third is صبرعن المعاصی that is, to restrain one's self from such deeds as are prohibited by law of *Shariah,* and to exercise patience in things sensual, namely, sexual lust, lust for ornamentation, lust for fine dress and food, lust for excessive, irrelevant talk and so on.

Qur'an says about such persons who exercise patience in affliction in the following words, namely:

وَالصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ

"And (they) remain patient in tribulation and adversity and at time of distress".[96]

One should seek God's help in every activity and in every phase of life and should look up to Him for His assistance and should not depend on any one else nor should he expect any thing from any body but God. Development of this kind of attitude makes a man self-contented which gives rise to resignation to the Divine Will. When the quality of patience is developed to such an extent in a man one can be called *'Muwahid',* believer in the unity of God, in the real sense of the term.

The sum total of all these commedable attributes come within the fold of the term *Tauhid.*[97]

The term patience is a common and general term and is used in different religious activities and conveys the idea of self-restraint and self-control when such an occasion arises.

If, however, at any time necessity demands to forego the usual course of conduct in the ordinary routine of life one has even to depart from it for the time being for the achievement of some thing higher and nobler.[98]

There are two main situations with which one is often confronted the pleasant and the un-pleasant pleasure and pain, happiness and sorrow and sufferings.

The question of patience arises in the latter case when in the adverse situation one has to face impediments and hardships with a cool brain.[99]

The calamities befall in two different shapes: The first is

trial from God which is a blessing in disguise and is instrumental in gaining close contact with reality if one bears it with patience. It requires total surrender and submission to His Will. Whatever comes from Him is all sweet; be it in any form. The second is on account of one's own mix-deeds, which brings about contraction, inactivity inertness and duliness in one's disposition on the one hand and distress on the other.)[100]

It is but natural that the devotee does feel the pangs of distress and difficulties but because he knows that calamities carry with it the reward and are adequately compensated by the Almighty if he practises patience and has a direct touch with Divinely powers.[101]

Experience has proved the fact that as one feels uneasy when under some trouble, similarly one feels it difficult to stick continously to the act of worship. Patience under difficult situation implies that one should not bewail, mourn and cry but face the troubles with cool brain and forbear it. While the patience in the latter case requires sticking with firm determination to the usual practice despite negative pulls of one's carnal desires to depart from that course.

The Holy *Qur'an* says:–

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا

"O ye who believe Endure, outdo all others in endurance and establish relation, contact, connection and communication (with Him)".[102]

Maulana takes the word رَابِطُوْا in the sense of steadfastness and firmness of mind.

At another place it has been said in the Holy *Qur'an*:–

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ

"O you who believe! seek (God's) help through patience and prayers".[103]

In the above *Aayat,* patience and prayers have been joined together. Patience and regularity and punctuality in maintaining prayers should go together. Performance of ablution and

establishment of prayers throughout the year irrespective of seasonal changes in heat and cold regularly and punctually naturally involves hardship and as such requires patience and perseverance on the part of an agent who performs prayers.[104]

The question arises what is the criteria of conduct in which case the patience may be rewarded? There are two sides of this question. The first is whether a man who can retaliate but remains silent under the situation and does not return wrong for wrong will receive the reward or a man who is not in a position to return evil for evil will be compensated. Evidently not to return evil for evil or wrong for wrong but to forgo it even when one is capable to retaliate and retort will be rewarded as such.

Secondly to check one's self from using filthy language, or from passing adverse remarks or cursing some one in his presence or absence is also forbearance and falls within the scope of patience.

In all such cases whosoever practices patience will get the share of reward proportionately and accordingly on merits.[105]

It is certain and one should have firm faith in it that any calamity that befalls a man is either the result of the wrongs done by him or is the test and trial from above. *Shariah* has, however, enjoined the practice of patience under all circumstances and whosoever follows this Divine direction will get better substitute in return. Such calamities are a change for the better.[106]

One can only attain this level when one has complete hold over one's lustful and vain desires.[107]

TRUTH FULLNESS

The Holy *Qur'an* gives the definition of the term *'Sidq'* or Truthfullness in the following words, namely:–

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝

"The true believers are only those who believe in Allah and

his Prophet (M.P.U.H) and afterward doubt not, but strive with their wealth and their lives for the cause of Allah: They are the sincere (truthful) ones".[108]

In the above verse, the Holy *Qur'an* has given the significance of the term truthfulness having in view a particular state of mind of a faithful. It is the state of 'Self' of which the Holy Book speaks and gives the significance of truth and truthful man. It denotes maturity of mind, its firmness and stability without any kind of hesitation. It is on this account that saint *(Wali)* is called truthful in as much as such a person is true to whatever he says, utters and promises in all his activities and thus is ripe within and without.[109]

Research scholars describing the significance of truthful man assert that so far his beliefs are concerned he comprehends them by insight. As regards their actual practice, it becomes natural for such a man to act upon them. His views become self-evident truths. His worshipful attitude assumes the form of usual practice. The first is the result of celestial and heavenly powers, the latter is the result of high class manners and utmost decency in handling day-to-day affairs.

Maulana Thanavi is of the opinion that it is the latter case which actually matters the most and contributes to one's perfection.

Qur'an says–

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ۝

"O ye who believe! Be careful of your duty to Allah, and be with the truthful".[110]

It is clear from the above Qur'anic injunction that one has to be self controlled *(Muttaqi)* first which, in other words, means complete obedience to the laws of *Shariah*. It is but natural that when one obeys the laws of *Shariah* he becomes saturated with them. Attainment of mature-mindedness and saturation in *Din* is what the term *Sadiqeen* actually signify. A truthful person is, therefore, one who imbibes and assimilates all the above stated qualities, who is completely attached to the pious

people, helps them and is in continuous and close touch with them.

It is from this view point that God Almighty calls some of the Prophets with the title of *'Siddiq'*. The Qur'anic verse says:-[111]

وَاذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ۘ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ۝

The jist of the above discussion boils down to this that any person who intends to do any virtuous act, should perform it in accordance with the tenets of *Shariah* and should try to attain perfection in its performance. This is the real state of truthfulness, the objective for attaining that level.[112]

In order to attain this state of truthfulness, one should always watch over and be vigilant over one's own self lest any defect or deficiency may occur in one's conduct. If at any time one observes any deficiency, one should at once take immediate measures for its remedy and removal. With these continuous and repeated steps, one shall be able to triumph over one's lower self within a short time and reach the intended goal.

LOVE AND AFFECTION

Inclination and attachment to some person or thing whom or which one likes and is interested in and whereby one derives pleasure and is delighted is called 'LOVE' or Affection. Such kind of inclination and attachment at a higher level is what we may call *Ishq*.[113]

This degree of love and affection is a blessing and is bestowed from above. When one prefers and respects the wishes of one's Real Beloved to one who is earthly and hence transitory, this kind of love is on the rational level and is, therefore obligatory. However, there are various degrees and stages in it where one has to exercise one's preference in view of the particular situation and the occasion which one has to face and is confronted with.

There are several commandments out of which some are obligatory, some are optional and some are desirable according

to their respective importance within the frame work of Islamic *Shariah*.

If anything earthly, be it in any form of dear and near ones, kiths and kins, wealth and riches conducive to one's pleasure, pomp and dignity, impedes one's way to make any sacrifice in the way of God. One should, not hesitate for a moment to sacrifice any such things and should come forward to avoid God's wrath and displeasure.

The principle underlying the idea is that one should not be so much attached to material and sensuous things of this world which may come in the way and restrain him from following the Divine commandments enjoined by Law of Islamic *Shariah* and the *Sunnah* of the Holy Prophet (M.P.U.H). One should regard and prefer them to every thing else and should act upon them consciously, willingly and gladly.[114]

The Holy *Qur'an* says:–

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ

"Those who believe are very firm and staunch in their love for Allah".[115]

There are degrees of love for God. Greater the degree of love for Him higher and firmer is the Faith. The highest degree in this direction is achieved when one firmly resolves to follow strictly each and every tenet of *Shariah* and does not do any thing against it at any time and at any stage and starts acting in accordance with it. This is in fact the real objective to be attained.[116]

The love and affection may be classified into two categories:–

First kind of love at physical level which is involuntary and temporary and arises out of physical passions. It being emotional in character and is therefore short lived.

The second kind of love is on the rational and intellectual level which, being voluntary in its nature, is durable and, therefore, better and superior than the first kind.[117]

Love is generated in human mind on account of three main

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The second kind of love is on the rational and intellectual level which, being voluntary in its nature, is durable and, therefore, better and superior than the first kind.[117]

Love is generated in human mind on account of three main

factors:–

Firstly, love is developed for some one due to the fact that either one has been under obligation of somebody which creates love for him on that account or secondly the object of one's love is so beautiful that one is drawn towards him on that account and thirdly the object of one's love possesses some distinctive mark or quality which he appreciates and applauds and as such one is attracted towards him on that account.[118]

It is Almighty God alone, who is the fountain head of all the beautiful characteristics and qualities. He is perfect in His essence and attributes and as such to develop love and affection for Him is everlasting and of great worth and value. Love for any worldly object is temporary because the worldly objects are themselves transitory and temporary in nature. It is on this account that highly learned and intellectual persons cherish spiritual love for God and God alone.

Actually the intended objective is love on the rational level and not love on physical and emotional levels. However, it does not mean that those who possess rational love are completely devoid of physical love. They do have physical love on occasions but the same is subordinate to rational love. The love on intellectual level in such persons dominates the love on emotional level while persons who stand on lower level, physical love dominates over intellectual love. The highly developed persons partake of both, that is, the physical love and the rational love.

In them the latter overwhelms the former. Love and affection is essential for a human being without which all sorts of submissions, prayers and devotions become customary, conventional, ritualistic and a matter of routine deprived of any spirit. Love adds glamour to life and infuses soul in all kinds of such performances as worship, devotional activities, etc.

Contact with ultimate reality through customary and conventional means and methods, being slow and gradual process, take long to attain His nearness and have His glimpses whereas if the same is animated with love for Him one can

easily and quickly attain union with Him and have His recognition *(Marf'at)*.

Actual practice in accordance with the tenets of Islamic *Shariah* motivated by good intention and extreme love for Him renders the journey convenient and to cover the distance quickly and reach the destination harmoniously.[119]

Divine love when reaches its climax has such a strong hold upon a man that he does not feel perturbed and disturbed when any calamity and catastrophe befalls him or when he has to face any difficulty or adverse situation. He is peaceful and contented under all circumstances, pain or pleasure. It is on account of this that he considers every thing from above and as such difficulties also seem boon and blessing from God. One is rejoiced and gets pleasure in following His commandments and in submitting to His directions.[120]

The Holy Qur'an lays down the method of attaining nearness to God when it addresses the Prophet Muhammad (M.P.U.H) as follows:–

"Tell people if they really love Me and if they are sincere and serious enough in seeking My nearness, then the best way for them is to follow your foot-steps".[121]

The following procedure has been suggested for creation of Divine love within the heart of a faithful:–

1. One should acquire religious knowledge in the first instance and develop insight in it.
2. One should follow the tenets of *Shariah* strictly with pure intention.
3. Divine directions as laid down in the *Qur'an* must be followed.
4. One should do virtuous deeds with firm determination and purity of intention, with love and affection whole-heartedly.
5. One should recite the name of Allah in solitude for a short span of time.

6. One should associate with Godly pious persons and remain in close contact with them.
7. One should remind to one's own self in solitude the blessings of Allah that are bestowed on him and watch his own conduct with reference to them that how far he is grateful to Him for the bounties showered on him.
8. One should always pray to God for creation of His love in his mind.
9. One should meditate and concentrate with a positive attitude on the point that God loves him and likes him. The natural result of this will be that Divine love will be created in one's mind and all kinds of embarrassments, disturbances and difficulties will come to an end. The method to drink deep in Divine love is to free one's self from worldly love and its bondage in which one is constantly chained and shackled and to cherish love for Him and Him alone. That is the way to attain nearness to Him when one does not see anything else but sees God in it.[122]

مَا رَأَيْتَ شَيْئًا إِلَّا رَأَيْتَ اللهَ فِيهِ

That is the state of real love for the Divine.

CHAPTER–IV

HIGHER ETHICS *(TASAWWUF)*
Psycho-Analysis

THE SELF ACCOUNTABILITY AND SELF INTROSPECTION

To take account from one's own self in respect of one's daily activities in different phases of one's practical life is termed as self-accountability.

To concentrate regularly and to focus one's full attention on God's essence and attributes or in a state of ecstasy and rapture to devote one's whole thought for some time so as to attain the desired results is called self-introspection.

By repeated practices of this kind regularly at the initial stage, one's fancies and imaginations on attaining maturity assume the practical and concrete shape. Those who stand on higher level of maturity in this direction are distinct from the common men.[123]

Self-introspection has two aspects which are inter-connected and inter-linked. The first is prior to it and the second is after it.

The procedure suggested is that after rising in the early hours of morning one should sit in solitude for a while and admonish one's own self daily to do certain acts and to abstain or refrain from doing such and such activities and then keep vigilance over one's own self not to do anytying against self-promise that one has made to one's own self.

At night time before retiring to bed, one should take account from one's self as to how far he has remained true to his promises. This should be done daily. If one finds that one's activities are satisfactory in accordance with the tenets of *Shariah,* one should thank God who has given one courage to act likewise. If, however, one has deviated from the path and

indulged in acts abominable and evil, one should condemn and reprimand one's own self and if one finds that this is not sufficient for self-reformation, one should devise some practical punishment for self-refinement.[124]

There are, however, various kinds of *Muraqabas* suggested for one's self-upliftment and enlightenment. They are as follows:–

1. *Muraqaba* for seeking Divine love and intimacy.

مراقبۂ محبتِ حق

2. *Muraqaba* while performing prayers, that is, as if he is seeing God; and if that be not possible, then atleast one should have an idea in his mind that God is seeing him.

مراقبۂ نماز

3. *Muraqaba* while reciting the Holy *Qur'an,* that is, as if he is sitting in the presence of Almighty Allah as the student sits before his teacher and is reading the lesson before him with all the respects and submissions to the teacher.

مراقبۂ تلاوت

4. *Muraqaba* in connection with subsistence. When God has provided someone with sufficient subsistance, he should be grateful to Him and should not be proud and arrogant. He should be kind to the poor and needy.

مراقبۂ رزق

5. *Muraqaba* with regard to safeguard one's self from commission of evil deeds. One should think of the punishment inflictable in the life-hereafter to the evil doers and should consider God as all seeing from whom nothing is hidden, and one should endeavour to save one's self from doingwrongs.[125] مراقبۂ رفع معاصی

6. *Muraqaba* with regard to the fact that God Almighty is ever-vigilant and watching one's every activity apparent and hidden.[126] مراقبۂ رویت

7. *Muraqaba* in respect of the fact that one has been created from earth and has to return to it and as such one should always be humble. Pride does not suit him.[127] مراقبۂ ارض

8. *Muraqaba* to entrust everything to God's care and complete submission to His Will. مراقبۂ تفویض عبدیہ

9. *Muraqaba* in connection with being one with God فنا فی اللہ and to consider everything as mortal except Him who is the only immortal and everlasting Reality. One should concentrate on Him and Him alone and should try to catch His glimpses with one's inward eyes by merging one's entire self in Him.[128] مراقبۂ فنا

10. *Muraqaba* with regard to the fact that one being a traveller in the path has to reach the destination and as such one should not be negligent and careless of the necessary equippage requisite for the journey in order to attain the objective. One should, therefore, keep continuous and constant vigilance over one's activities lest one be led astray at any time which may hinder and impede one's path for smooth travel on the way to the desired goal. مراقبۂ سوزِ آخرت

11. *Muraqaba* for creating incentive to traverse the path carefully and quickly and not to be lethargic and indifferent at any time in this respect.

مراقبۂ ترغیب مجاہدہ

12. *Muraqaba* with regard to Death that one has to decay and die one day and has to go deep down into the grave where there is contentment and pleasure for one who has done good deeds in this earthly existence and chastisement and punishment for those who do evil deeds. It is on this count that one should remember Death often and on.[129]

13. *Muraqaba* to compare the present transitory life to one which is better and eternal.[130]

14. *Muraqaba* with regard to infliction of punishment in the life here-after for the evil doers.[131] مراقبۂ عذابِ آخرت

THE STATE OF ECSTASY

The ecstasy or state of rapture implies the changed condition of mind which dawns upon an agent from higher sources and is a departure from its normal state at certain occasions for the time being on account of pain or pleasure which may cause one to be overwhelmed by it and may assume tire unconscious state of mind. When a man in the state of ecstasy forgets his own being, it is termed as 'Wajud'. When an *Arif* intends to bring change within one's own self by one's own effort, it is called as *'Tawajid'*.

Ecstasy at different levels is called with distinct names, viz., the state of *'Qusud'* then the state of *Wurud,* then the state of *Shuhud,* and lastly the state of *Khumud.*

Kashf (Manifestation)

The term *Kashf* signifies opening and manifestation of things hidden and invisible which otherwise in the ordinary course of life are not clear and as such are not within the knowledge of human beings. In other words, it is elevated and sublime state of mind if sought in accordance with the directions of *Shariah.*[132]

Kashf is of two kinds–the first rises above the *spacicotemporal* boundaries and as such things can become clear to such a person all at once while in that state called *'Kashf Kouni'* The second is the revelation of Truth and the unfolding of the secrets of nature. The knowledge of Divine attributes and ultimately of Divine essence begins to dawn upon such a man. He, being in intimate association with the *Reality,* gets His glimpses direct. The doors of knowledge are opened to him and the secrets of nature are un-folded. Whatever is covered and hidden from a person on the ordinary level is discovered and revealed to such an *Arif.*

The seeker gets so much pleasure and feels so much elevated and exalted on the mental and spiritual levels that its degree cannot be measured and its height cannot be estimated and described in words. When the state of mind reaches that level, it is synonymous with *Ulum Illahi (Ulum Kashf Illahi).*

Kashf Kouni stands at a low level and as such has no comparison with it.[133]

Some times it so happens that the recipient of it *(Kashf)* does not know himself in respect of such occurrence. If, however, he comes to know about it, he shall not trust it and shall never express his personal opinion about it.

Such a man can safeguard himself against commission of many sins. The saints and sages are often overwhelmed by such a state of mind involuntarily without their knowledge. It is not within their reach to be overtaken by such a state voluntarily by themselves, with their own will. Maulana Thanavi is of the opinion that it is not even within the reach of the Prophets to step into such a state voluntarily. It is God-given and is bestowed on whomsoever He wishes. He illustrates this phenomenon by quoting the example of *Hazrat* Yaqoob (M.P.U.H) who did not know about the assassination of his son, Yousif (M.P.U.H) for long and on hearing the said news all of a sudden, he wept so much and lamented to such an extent that he lost his eye-sight. This is what history tells us. Had *Kashf Illahi* been voluntary, Hazrat Yaqoob would have known the fact of murder of his son at the very next moment, but when the time for it was ripe from above he got the information through the agency of fragrance which emanated forth from the shirt of his son. It, therefore, follows that Divine *Kashf is* not a voluntary act. It may dawn upon any one whomsoever He chooses and at any time whenever He pleases. It is also not necessary that the saintly persons may always be in that state.

He sums up the discussion finally by saying that *Kashf Kouni* is not something to be held in high esteem.

Anybody and everybody can have that experience of one undergones struggle of that nature and has the practice of that kind called *Mujahdah.* Even an infidel and heretic can have *Kashf Kouni* if he puts forth the efforts in that direction. An insane and a mad man can also have similar experience. It is, however, not the sign or symbol of saintliness, nor one can attain spiritual heights through this practice.[134]

Kashf and *Ilham* (inspiration), says Maulana Thanavi, is knowledge of *doubtful* nature. If it be in accordance with the tenets of *Shariah,* it is believable and worthy to be acted upon. If not, it is to be ignored. If *Kashf* is in accordance with the laws of *Shariah* but there exists difference between the two experiences, in which case the latter one is to be taken as an authentic experience provided the *Salik* who undergoes that experience is the same. If the said experience is of two different persons and the two differ from one another in the contents of their respective experiences, the experience of one who stands at a higher level of piety is to be given preference. If both of them rank in the similar category in respect of piety, preference is to be given to one to whom one's mind is highly inclined. If, however, the experience of one individual differs from the experience of a group in the same line, the weight is to be given to the experience of a group.

If, however, the experience of an individual is of sublime and supreme nature in comparison to experiences of a group of persons, preference is to be given to the experience of that individual person and not to the experience of a group of Persons.[135]

MIRACLE

Karamat means a remarkable occurrence of super-natural event performed by an agent who is the follower of any Prophet sent by God. It is, however, not a miracle if the same is not a departure from the usual course of nature, and also it does not fall within the definition of a miracle if its performer is not the follower of any of the Prophets sent by God from time-to-time. It is also not a miracle if the same is performed by a Yogi or a sinful person or a transgressor of law of *Shariah*. On the contrary, it tatamounts to deception and fraud if performed by such a person because such a person considers himself a perfect man due to such super-natural acts and never tries to follow and submit to the tenets of *Shariah*. It is nothing beyond self-deception and delusion.

Miracle in its real and strict sense of the term implies that it may be performed by an agent who is a strict follower of law of *Shariah* and *Sunnah* of Holy Prophet of Islam (M.P.U.H) and should at the same time be a perfectly pious person.

Now-a-days a person who is able to perform some wonderful act, not within the reach of a common man, is called *Ghous* and *Qutub* irrespective of his beliefs and character. It is a great mistake committed by people to elevate such persons to the status of *Ghous* and *Qutub* regardless of their beliefs. It is unanimously agreed by all the scholars of Islamic *Shariah* that a person may perform any wonderful acts, he may fly in the air or may even walk on the water or do anything of the sort, but if he is not the follower of *Shariah,* the rules and regulations enjoined by it, he is to be considered as an ordinary and insignificant person having no spiritual enlightenment and as such his extra-ordinary performances have no significance worth and value in the eye of Islamic *Shariah*. It should be borne in mind that generally miracle is a sudden occurrence. It is not necessary for an agent to have either its knowledge or motive. It is only on certain occasions, that one comes to know of such a situation without any intention for its divulgence. However, there are exceptional cases where an agent has the knowledge but not the intention to perform. Sometimes knowledge accompanies motive for its display. In such cases miracle has got three categories, one where knowledge is combined with the motive of an agent. Second, where one has the knowledge of it, but has no motive for its performance. Third, where an agent has neither the knowledge nor will for its disclosure.

Miracle is further sub-divided into two main classes:–

(i) First–Sensational.
(ii) Second–Meaningful and rational.

Common people are generally attracted and know the first category and deem it something very great and wonderful, i.e., to walk on the water, to fly in the air and the like. The scholars and the elite possessing an insight in the law of *Shariah* regard such practices as insignificant carrying no worth and

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If, however, the experience of an individual is of sublime and supreme nature in comparison to experiences of a group of persons, preference is to be given to the experience of that individual person and not to the experience of a group of Persons.[135]

MIRACLE

Karamat means a remarkable occurrence of super-natural event performed by an agent who is the follower of any Prophet sent by God. It is, however, not a miracle if the same is not a departure from the usual course of nature, and also it does not fall within the definition of a miracle if its performer is not the follower of any of the Prophets sent by God from time-to-time. It is also not a miracle if the same is performed by a Yogi or a sinful person or a transgressor of law of *Shariah.* On the contrary, it tatamounts to deception and fraud if performed by such a person because such a person considers himself a perfect man due to such super-natural acts and never tries to follow and submit to the tenets of *Shariah.* It is nothing beyond self-deception and delusion.

Miracle in its real and strict sense of the term implies that it may be performed by an agent who is a strict follower of law of *Shariah* and *Sunnah* of Holy Prophet of Islam (M.P.U.H) and should at the same time be a perfectly pious person.

Now-a-days a person who is able to perform some wonderful act, not within the reach of a common man, is called *Ghous* and *Qutub* irrespective of his beliefs and character. It is a great mistake committed by people to elevate such persons to the status of *Ghous* and *Qutub* regardless of their beliefs. It is unanimously agreed by all the scholars of Islamic *Shariah* that a person may perform any wonderful acts, he may fly in the air or may even walk on the water or do anything of the sort, but if he is not the follower of *Shariah,* the rules and regulations enjoined by it, he is to be considered as an ordinary and insignificant person having no spiritual enlightenment and as such his extra-ordinary performances have no significance worth and value in the eye of Islamic *Shariah.* It should be borne in mind that generally miracle is a sudden occurrence. It is not necessary for an agent to have either its knowledge or motive. It is only on certain occasions, that one comes to know of such a situation without any intention for its divulgence. However, there are exceptional cases where an agent has the knowledge but not the intention to perform. Sometimes knowledge accompanies motive for its display. In such cases miracle has got three categories, one where knowledge is combined with the motive of an agent. Second, where one has the knowledge of it, but has no motive for its performance. Third, where an agent has neither the knowledge nor will for its disclosure.

Miracle is further sub-divided into two main classes:–

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(ii) Second–Meaningful and rational.

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weight. For them to follow the mandatory provisions of Islamic *Shariah* and Sunnah of Holy Prophet (M.P. U.H), to be mannerly, self-controlled and pious, to be conscious and vigilant all the time lest any evil or illegal action be committed by them at any moment is a great miracle wherein there is no room for fraud and deception of any kind whatsoever. However, in the first category, there does exist such possibility. It is because of this that the learned scholars of *Shariah* were afraid of such happenings if, at any time any kind of miracle may occur from them and they may be considered to be in the category of deceitful persons. They were afraid that after such occurrence they may become proud of their performances and may become arrogant in nature which might result in detrioration of their morals and thus impede the path of their spiritual progress. Many of such persons may have been cherishing this desire up to the last hour of their lives that no such occurrence may ensue from their side which may lessen their reward inthe life hereafter to that extent.

Ordinarily limits cannot be determined for such kind of super-natural events. Any such occurrence to any extent can take place except in certain special cases where such boundaries have been laid down by Almighty Allah and the last Prophet (M.P.U.H).

No *Karamat* can work to produce the Book like *Qur'an*. It is a challenge to the whole human race.

It is very necessary to maintain secrecy of such super-natural occurrences except in such cases where the exigency demands its disclosure. For example, disclosure is essential where there is direction from the Divine source, or where one is so compelled by certain circumstances that one becomes helpless and it becomes impossible for him to maintain its secrecy any more or when one has to strengthen the belief of the disciples and those who are the seekers of the Truth. Some of the saintly persons because of their complete absorption in the act of prayer and entire devotion and submission to the Divine Will do not expend their energies in any activity of this nature. It is on account of this that their miracles are not known. Some of

them leave their affairs to God's care and entrust everything to Him with total submission to Him and Him alone and this is their miracle. It transpires from the above discussion that for attaining the status of saint-hood, performance and display of such supernatural activities are not essential.

Such elements as afore-said are not the requisite conditions for achievement of the status of saintliness. As already said, such extra-ordinary acts can be performed by a man of ordinary level also whosoever undergoes *Mujahidah* and trains one's self on those lines. Such extra-ordinary occurrences take place even after the death of such persons and chain of such series continues successively generation after generation.

Karamat (Miracle), if it be in the real sense of the term, should be beyond physical causes, apparent or hidden. People often commit mistake when seeing any such wonderful performance by someone believe it as a miracle and become devoted disciples of the person performing it.

Now-a-days such practices are common in the shape of mesmerism, exorcising magic, jugling, conjuring and other performances of similar nature. Effects of such practices are generally imaginary, but even if they be actual, they are latent and deep-rooted in the physical causes not apparently known. The term miracle is above all such obscenities. Only those who possess spiritual insight can tell the class and category of such an activity within which it falls and ranks.

It should also be noted that any act prohibited by the law of *Shariah* which may be performed with outward physical organs is similiarly prohibited to be performed with one's innate strength and ability, for example, to rob some one of his belongings by force and fraudulent means, etc.

Some of the people, due to ignorance, consider and count such trickish acts within the scope of *Karamat* and regard them legal and lawful which in fact is a great mistake on their part. It should also be noted that occasionally it does so happen that some mistake is committed by a saintly person inadvertently. Such an omission, however, does not hinder the path of his saintliness provided it is not be repeated and the person

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Maulana Thanavi while evaluating and assigning proper weight and value to miracle, is further of the opinion that its standard is less than even rememberance of God by tongue in as much as in the latter case one at least attains nearness to God to some extent through repeated remembrance while in the former case, it is not even so.[136]

Lastly, he concludes by saying that the Companions of the Prophet (M.P.U.H) neither performed miracle of any kind through-out their life time nor did they ever desire to do so despite their superiority over all saints and sages. Devouts regard non-performers of such miracles better people than the people from whom such wonderful and supernatural activities ensure.

For such devouts, to adhere to the mandates of Islamic *Shariah* in faith, practice then with good intention and purity of mind, to analyse and understand the significance of such tenets and to live up to them is sufficient which befits them and entitles them to call themselves Muslims in the real sense.

REFULGENCE OR SPLENDOUR

Divine Illumination

Radiance, refulgence on Divine illumination signifies outward manifestation of some latent and hidden potentialities developed within. There are varied classes and categories of this phenomenon and each one has its own, pecular characteristics. One of its kind is intrinsic and innate capacity to judge the value and validity of such an experience as to whether the experience undergone is intrinsic or of other kind; the criteria of Hazrat Moosa's becoming unconscious at the very attributive illumination of the Reality can be applied for sound judgement. Dr. Iqbal in his book Reconstruction of Religious Thought in Islam, says–[137]

موسیٰ زہوش رفت بیک جلوۂ صفات تو عین ذات می نگری در تبسمی

"Mosses fainted by a mere *illumination* of His *qualities:* Thou seest the very *substance* of Reality with a smile".

Here Dr. Iqbal describing the spiritual experience of Hazrat Moosa and the Prophet of Islam (M.P.U.H) regards the former is attributive and qualitative experience and the latter as instrinsic one.

Maulana Ashraf Ali Thanavi in due support of Dr. Iqbal's couplet says:–

"If the seeker of the Truth retains within himself the effects and impressions of elemental life, he will not be able to sustain the Radiance and glamour emerging forth from the Divine Source direct but if they are no more there and have been completely overcome and won over, one can have the vision of the ultimate Reality (God) direct face to face".[138]

The Prophet of Islam (M.P.U.H) was blessed with Divine illumination during his life time. The true and faithful followers will enjoy His glimpses in Heaven in the life hereafter. The second category in this line is attributive or qualitative illumination which is again sub-divided into three–(1) *Tajjalia Jalali* (2) *Tajjalia Jamali* and (3) *Tajjalia Afali*. . . with their distinct qualities and characteristics.

The significance of qualitative refulgence has got three different aspects linked together. When it is caused by God's grandeour and glory, it creates the state of humility. If the same is caused by Divine Grace and Beneficence inspired by love, it generates the state of exhilaration and delight accompanied by emity and affection. If it be functional, then such a person rises above all kinds of temptations, advantages and dis-advantages, profits and losses, praise, criticism and censure of any kind. In other words he has developed a personality which is self satisfied and is indifferent to things mundane and material which bring about sensuous pleasures. He is in the state of *Ghinaa,* i.e., such a man is rich within. He does not care for worldly riches and wealth.

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The second one is when one is Divinely conscious and there is direct touch and Radiance from the Divinity Himself.

In this type of experience the very essence of the Universal Soul is revealed to the seeker of Truth with all its cosmic forces from within and without extensively and intensively in all its full fledged dimensions, being the jist of the total experience of the infinite ego which the Divine lover undergoes and enjoys in its full glory. It is at this stage that the cosmic-consciousness begins to dawn upon him and it is only then that he realizes his own position of being insignificant, tiny and mortal figure in the Universal Scheme; but at the same time he can attain to great heights and can play an important role if he can fit himself in that large universal scheme by developing himself on natural and rational lines.[139]

CHAPTER–V

UNWORTHY CONDUCT

It has already been said in Chapter–II that the value of an action is to be judged on its own merit, it being relative and circumstantial in its character with reference to a particular situation with which one is confronted and its respective utility on a particular occasion.

Similarly, we have to regard the actions brought under unworthy conduct from the same angle and attach value to each action accordingly. For instance, anger may be laudable and unlaudable, according to the occasion, that is, if it comes where it ought to come, it is praiseworthy and if it comes where it ought not to come, it is unworthy and condemnable.

LIE

To represent some event contrary to facts and to utter or say something without ascertaining the facts and on merely hearing from some one saying about any occurrence of any event falls within the term 'Lie'.

Qur'an says–

وَكُونُوا مَعَ الصّٰدِقِينَ

"And be with the truthful".[140]

At another place the Holy Book says–

وَاجْتَنِبُوا قَوْلَ الزُّورِ ۝

"And shun lying speech",[141]

The tradition of the Holy Prophet (M.P.O.H) says--

كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُّحَدِّثَ بِكُلِّ مَا سَمِعَ

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The tradition again says–

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The tradition again says–

"It is sufficient for a man to be a Liar if he, without ascertaining the facts, expresses at once whatever he has heard from others".[142]

The Prophet of Islam (M.P.U.H) said–

"Refrain from telling lies in as much as falsehood and wickedness being twin, the roots whereof are in Hell" and he said further "to give false evidence thrice tantamounts to *Shrik"*, i.e., (to associate some one with God) and that is the greatest sin according to Islamic Law of Shariah.[143]

BACKBITING

Backbiting denotes an unpalatable expression by words, direct or by imitation, in the absence of some one which if done in that man's presence or if heard by him will offend his feelings. If, however, what is said is false, it will amount to false accusation, slander and calumny which is a great sinful act. The Holy *Qur'an* says–

وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ

"And spy not, neither back-bite one another".[144]

The tradition says–

اَلْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا

"Backbiting is greater sin than adultery".[145]

It being an infrigement of one of the fundamental human rights the backbitter cannot be excused by God unless the man affected and offended forgives him.

One can visualize well the after effects of backbiting which gives rise to anxiety, disunion and disunity and generates varied kinds of dissensions and troubles in the healthy society thus impeding and thwarting its sound, peaceful and natural growth.

ABUSE OR USING FILTHY LANGUAGE

Abuse or using filthy language conveys an idea of such a kind of open expression in dirty words that while expressing it one feels ashamed of it within one's own self. It is a sinful act even it be based on facts, but if it be otherwise, it is an

imputation and malicious accusation in the first instance plus resorting to dirty and filthy language which results in a double sinful act on the part of an agent.

The Tradition says–

"To abuse a Muslim is sinful-ness and disobedience and to fight with him is Heathenism infidelity and profanity".[146]

The Prophet of Islam (M.P.U.H) has prevented from abusing or using filthy language even against Poly-theists and heretics and also against those persons who were killed in the Battle of Badr.

It is not befitting a man of a normal and sound disposition to use such a kind of bad and un-healthy language even against animals what to talk of human-beings. Such a conduct is strictly condemnable and hence most unworthy.[147]

EXTRAVAGANCE

Prodigality

The term extravagance signifies incurring expenditure on any item not needed or spending on any thing without any consideration whether it was necessary to spend at the time on that thing.

Qur'an speaks of such prodigal persons in the following words–

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۝

"Verily those who spend extravagantly are brothers of Satan".[148]

The Prophet of Islam (M.P.U.H) has strictly forbidden to incur un-necessary expenditure except what is actually needed.[149]

The necessities are divided into two main classes. First is actual or real. Second is assumed or insubstantial. The real needs are of such a nature without which one is handicapped in the daily normal activities of life and without which one is greatly disturbed and perturbed and has to face great

embarassment. The satisfaction of such needs is necessary in the ordinary course of life in accordance with one's individual capacity.

The insubstantial or assumed needs are in other words the result of too much greed and avidity which has no limits and, therefore, can not be satiated. To go in excess for satiation of such desires is a great sin in *Qur'anic* words as under–

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"Eat and drink, but do not go in excess. Verily God does not love those who are extravagant".[150]

In view of the above *Qur'anic* verse one should take into a consideration two main factors before spending on any item of expenditure.

Firstly, whether there is any kind of loss in any form if the expenses be not incurred on a particular item or the same be curtailed.

Secondly, some expert and experienced manager having insight in the particular line be consulted whether the amount intended to be spent on a particular item will be of some use and will prove to be in keeping with the proposed plan or will serve no purpose of whatsoever kind and will go in vain. His advice in that direction be followed. The criteria of the advice given and followed should be in conformity with the tenets of Islamic *Shariah* and the *Sunnah* of Prophet of Islam (M.P.U.H.). One should keep with one's self things very necessary and essential for one's survival and maintenance.

The rest, if any, may outright be rejected and excluded by way of sale; giving away aims to the poor and needy or any such charitable purpose for the welfare of society at large.

MISERLINESS OR STANGINESS

The term miserliness denotes an attitude of mind not to spend where and when it is necessary to do so according to the tenets of Islamic *Shariah*. The Holy *Qur 'an* says–

وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ ۚ

"Whosoever is miserly does so against his ownself".[151] The tradition in the same connection runs as under:–

"Miserly man is far from God, far from Heaven and far from people and is near to Hell".[152]

Miserliness is of two kinds–

The first is when one exercises it despite the mandates of *Shariah* not to do so. It, being an anti-religious activity, neglecting the better and preferable course of conduct. Some of the scholars are of the opinion that when one can afford expenses in that respect from the point of view of legal convention one should not hesitate to expend on that particular item. If one, however, resists it, it is an act of miserliness on his part.[153]

The tradition of the Prophet of Islam (M.P.U.H) says–

"Whomsoever God has given wealth, but does not spend out of it on the duties enjoined on him just as Poor-rate and such other obligations; such a wealth and riches will prove like a venomous serpent for him and he will be necklaced with it".[154]

Another tradition of the Prophet of Islam (M.P.U.H) says–

"On account of miserly habits people consider un-lawful things as lawful for them which results ultimately in sinfulness and impiety".[155]

amounts to sinful act.

The second is when one practices the same against the common courtesy which, though not a sin, but all the same it is the tradition, further elaborating the same idea, says–

"It is miserliness which is the root cause of effacing and evading Islamic values which has brought an end of foregoing nations and lies at the basis of all destruction and deterioration of Umma".

Too much love for worldly riches is the main cause of miserliness and lies at the root of it and as such diminishes and decreases the love for God. Such a person at the time of death has to undergo a great torture to leave the worldly things which he has accumulated and to which he is solely attached.

Attachment to that extent to material and mundane things leads him to Hell, but when he dies, he has to depart and detach himself from them weeping and wailing such a person is devoid of love for the Divine and as such is a doomed and cursed creature.[156]

In order to save one's self from all these Hellish consequences, the best remedy to cure this psychic mental ailment is to give away in charity beyond the basic necessities of one's life. This sort of practice, if repeatedly exercised, will slowly and gradually prove an anti-dote in the treatment of the disease and will simply eradicate and uproot excessive love for worldly possessions and that is the objective to be achieved and attained.[157]

RANCOUR OR MALICE

Rancour or malice means inveterate and bitter ill feeling, grudge and ill will for others and the tradition of the Prophet of Islam (M.P.U.H) have suggested a better alternative.

Qur'an says–

> "Adopt the practice of forsaking and forgiving and advise for the better and turn your face away from ignorant people who have no understanding".[158]

The tradition says–

> "Avoid mutual malice and animosity".[159]

When an agent is incapable of giving expression to his anger by means of retaliation or give vent to it by any other way, the fire of hatred continues to burn within him which gives rise to spiteful and malicious inclination to humiliate and hurt the person concerned at any time when such an occasion arises. To cherish such kind of feeling about some one is termed rancour and malice which ought to be avoided at all costs and the differences between one individual and the other, between one class of people and the other be settled with cool mind equitably to end the difference for ever.[160]

However, there is difference between malicious mindedness and temperamental contraction. The former

attitude is a sin while the latter is not. It is on account of the fact that in former attitude while cherishing the ill feeling against some one, one awaits an opportunity to harm while in the latter case it is not so. One only by temperament does not like the other and as such it is termed as contraction.

It is the famous tradition of the Prophet of Islam (M.P.U.H) that cherisher of such an ill-will against one's fellow beings cannot be forgiven and that he cannot be pardoned on the day of judgement.

If, however, one is against the other for God's sake and hold different and opposite views for His sake, such an attitude is laudable and worth appreciation as the tradition says–

اَلْحُبُّ لِلّٰهِ وَالْبُغْضُ لِلّٰهِ

"Love for God's sake and spiteful attitude also for God's sake".[161]

After one has put in faith in the Almighty Allah one has to love Him in order to attain nearness to Him, irrespective of any worldly advantage and consideration whatsoever.

It is purity of love for the sake of Love. In order to reach that level one has to associate and attach one's self with the people of highly spiritual calibre regardless of any intended worldly ulterior motive behind it. The aim and object of association with such people is on account of their close contact with Reality and intimate association with Him. They love Him alone and respect Him and are loved by Him and as such are solely connected with Him. The relation with such persons by slow and gradual process is so much thickened and attain so much height that first preference is given to their desires with whom they are so attached as against their own personal desires, however strong they may be. Firmer the relations, greater the elevation in spiritual progress. Similarly one should avoid association, contact, and connection with those who are evil minded and have gone astray and are disobedient to what God has directed to do and enjoined.

Love for God's sake and malice for His sake should be of the nature as discussed above. Any other kind of rancour and

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Love for God's sake and malice for His sake should be of the nature as discussed above. Any other kind of rancour and

animosity is a psychic disease and should be remedied at once. If the opponent is put to any loss or gets involved in any trouble, and one feels happy on that account, one should try to avoid entertaining such a feeling on the rational and humanitarian grounds and should pray to Almighty God at the same time for the repulsion of such a sentimental wave of delight.[162]

To retaliate against some one from whom one has received injury, it is sufficient to tell him "On account of your wrong, un-sound steps and attitude towards me I have been put to loss and as such aggrieved". With this the mind should become clear of all the rancour and malicious motives against him.[163]

The best way to get relief and be cured from this mental ailment is just to forgive and forsake any thing done in excess by the other party with a word of advice and admonition not to repeat the same in future and after that one should go on mixing and meeting with him often and on which will ultimately result in clean mindedness on both sides.[164]

PRIDE (SELF-CONCEIT)

God, in His Holy Book *(Qur'an)* says–

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

"Verily God does not like proud and self-conceited persons".[165]

Pride denotes exaggerated self-esteem having very high opinion about one's own self and haughty behaviour towards others and holding them as despicable, contemptable, petty and vile in comparison to one's own self. Such a person looks down upon others and feels dignified and pompous with such a conduct in daily activities of life with his fellow beings.

Animated by his over-esteemed merits, qualities and capabilities, he conducts himself voluntarily in a manner which does not befit him as a human being and which is a sinful behaviour according to the tenets of *Shariah* and also against common manners and courtesy.

If, however, one acts involuntarily in a state of forgetfulness without any ulterior motive, it is not a sinful conduct. If one

repeats the same practice knowingly and voluntarily and goes on with it, it amounts to sinful act.[166]

When an experienced aged person who has, through hard labour achieved high rank and position in society, conducts himself in a dignified manner not considering his other fellow-beings low and humiliated, such an attitude does not fall within the scope of pride and self-conceit. Otherwise, it will amount to fraud and falsehood. This can further be explained on the analogy of a wealthy person and a poor man. A rich person, though considers himself at a higher level than the poor from the view point of wealth, but does not consider the poor and needy as a low person and does not look down upon him and treats him with all due reverence and respect as a human being, it does not fall within the scope of self-aggrandisement or pride.

In fact, it is God and God alone, whom all greatness and grandeour behoves and belongs. We are all insignificant tiny creatures when compared to His Majestic and Gigantic powers. He is the source of all powers, Ocean of all knowledge and foundatin-head of all and every thing.

Pride, therefore, befits Him and Him alone. Our existence, being negligible and transitory, we should not be proud of our small or big belongings and achievements which God has given us through His mercy. It is He who gives light and lusture to things animate and in-animate in the scale of evolutionary process, however big and small.

We all derive our existence from Him and solely depend upon His kindness and beneficence. What we know is a drop from an ocean and that also through his guidance. Nothing belongs to us, all belongs to Him. *When we do not belong to ourselves what else can belong to us.* Since all is His and nothing belongs to us and we have to return also to Him, then why should we be proud of our mortal existence, and look down upon our fellow-beings.

A man should, in fact, give whatever God has given to him out of His wealth, knowledge and other God-given bounties and be helpful to the poor and needy adopting an attitude of humbleness.

It is the humble ones who are exalted and elevated and not the proud and laughty. "Walk on earth gently not with pomp and pride" says the Holy Book.

God further exalts those who are modest and humble and turns His face away from the proud and arrogant, and the blessings which would have been otherwise showered upon him may be stopped and ceased by adoption of arrogant attitude.[167] To remedy this psychic ailment the following methods should be adopted, namely–

(1) One should always think that whatever outstanding qualities and merit one possesses, they are all God-given and that one should not claim them as his right. The bounties and blessings so showered on one can be withdrawn and snatched at any time if He so desires.

(2) Though at a particular time a person may not possess the quality that the other possesses, but all the same it is possible that he may gain the same at a higher level at any time at a later stage and the other may stand in need of his help.

(3) It is also possible that the meritorious characteristics in some one is latent which may not be known to one or to any one else within the circle and that person may be dear to God on that account and as such superior to others.

(4) It may also be possible that in one's own comparison the other one be dearer and nearer to Almighty Allah than one's ownself. What right has, therefore, any one to look down upon one's fellow-beings.

(5) If one takes it for granted that the other person is lower in the merits and qualities than one's ownself then it devolves on one to help him in developing those qualities and characteristics in him and to push him up. It is the duty of the rich to help the poor, and the duty of the healthy to come to the rescue of the ailing, weak and infirm for restoration of their

health, in order to bring them to normal and sound level and to treat them with all love, mercy and kindness. By having recourse to this practice, the element of pride and hatred will, by gradual process, be diminished and will ultimately disappear giving place to love and affection for them.

(6) Lastly, one should dive deep into one's ownself, try to find out one's own deficiencies, draw-backs and defects and remedy them first before finding out defects in others of which he has doubtful knowledge based on mere presumptions.

JEALOUSY

Jealousy denotes resentful and envious attitude of mind towards one's fellow-beings when one finds the other in a happy, good and prosperous condition. Such a man, instead of entertaining good will, cherishes the desire that the happy state of one's fellow brother may change into miserable one and tries to create problems for him to bring his immediate down-fall. And he rejoices his adverse behaviour within one's own-self.

Qur'an condemns such an attitude when it says–

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ○

"(Say) I seek refuge in the Lord and from the evil of the envier when he envieth".[168]

The tradition of Prophet of Islam (M.P.U.H) runs on the same lines when it says:–

لَا تَحَاسَدُوْا

"Don't have mutual resentment and jealousy".[169]

There are three stages of this state of mind. The first stage is the state of mind when one is disabled and constrained to act otherwise. The second stage is that of deliberate action in that direction. The last and the third one is to oppose and contradict. The first is excuseable and second is sinful and the third is laudable and as such rewardable.[170]

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The tradition of Prophet of Islam (M.P.U.H) further says that jealousy simply puts an end, and finishes one's virtuous deeds as the fire burns away into ashes the dry fuels and faggots.

The purpose of being resentful and to oppose a person who squanders his money on social evils like drinking, adultry, etc. is to bring him to the moderate level and to reform him for his just and proper adjustment within the frame-work of social rules and regulations enjoined by the Law of *Shariah*. Basically it is the pride and self-aggrandisement that lies at the root of jealousy. Such a man cannot tolerate the prosperity of his fellow brother and wishes that God Almighty should stop His blessings with which his brother is endowed. However, it is lawful and permissible to ask from God the similiar kindness and bestowal of favours with which his fellow being is endowed for one's own self.

Jealousy is a psychic disease. Such a man cannot have contented and peaceful life. He is continuously thinking and worrying about the downfall and loss of his brother in some or the other way wherein lies his pleasure. With such an attitude towards life, he incurs the wrath of God and loses all grace and goodness expected of a human being.

The effective remedy of this mental ailment is to praise the person with whom he is jealous repeatedly and persistently against the wishes of his lower self. By repeated practice of this kind the adverse emotions within him will be soothed.

When such a person happens to meet the envier, one should have humble and decent talk with him and say *Asallam Alakkam* in advance and give him presents on certain auspicious occasions.

The natural consequence of this kind of conduct with him will turn animosity into friendship and will change into mutual love, sympathy and respect.[171]

LOVE FOR POMP AND DIGNITY

It denotes the inner most desire of one's mind to subdue and subjugate the people in such a way that they may adore and respect him. It is such a kind of psychic disease that it

arises and comes up only at the time when some occasion of showing off comes.[172]

It is only on that particular occasion that one becomes conscious that he himself was also a victim of this ailment. Such a disease is imaginary and relative in nature. It is in the sense that it all depends upon the attitude of other party as to how far he regards and esteems a particular person worthy of respect and reverence. He can change his attitude at any moment and at any time. The victim of this disease may be thinking that people are holding him in high esteem although it is not so.

It depends and varies with the time and from people to people with whom he is associated. With the charming flattery and praise of the people within the circle of his contacts one is puffed up with pride and considers one's self a man of such a high calibre, occupying such a distinct status in the society that people are simply mad after him.

However, if one, on account of one's good nature and piety, is honourable and respectful in the eyes of God Almighty and commands respect on that account amongst the masses, it is permissible and allowable to that extent for one's personal safety, soundness and contentment. It is a blessing from above as *Qur'an* speaks of such kind of real reverence and respect in the following words, namely–

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ

"Real honour belongeth to Allah and to His messenger and the believers".[173]

The best remedy to free one's self from this psychic ailment, as suggested by Maulana Ashraf Ali Thanavi, is to think repeatedly and to ponder again and again in terms of mortality and transitoriness of this worldly existence and its people who respect and hold him in high esteem. All is temporary and will disappear within a short time.

In the Qur'anic words, it is all sport and play.[174]

This will cure the disease by slow and gradual process.

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This will cure the disease by slow and gradual process.

LOVE FOR THE WORLD

Qur'an while describing the nature of life of this world, says–

وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعُ الْغُرُوْرِ ○

"And the life of the world is but matter of illusion".[175]

It is to feed one's self with false hopes and be defrauded and betrayed in the long run.[176]

Any thing which satisfies the sensuous desires which carry no reward for the life hereafter is termed as *'Dunya'* which signifies the sense of something which is very near and prompt.

This term further denotes the state prior to physical death and is an obstacle which hinders the path towards spiritual progress and the provision for the life to come.

An attitude of complete attachment with the worldly affairs, its complications, contentions, quarrels and disputes and to associate exclusively with its in-mates solely for one's selfinterest at the cost of one's obligatory duties-moral, social, economical and religious-enjoined by Law of *Shariah* is called extreme and abnormal love for this world which is condemnable by all schools of thought.

However, if attachment be with lawful objects and the pursuits be for the betterment of the life hereafter–the activities for the betterment of one's ownself and the society, normal and moderate in their nature, it is a commendable, praiseworthy and laudable attitude and must be adopted by every one.

God has created this world and ornamented it with beautiful, attractive and fascinating things to test and try people as to who from amongst them adopts the right path.[177]

Prophet of Islam (M.P.U.H) says–

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ

"To attach one's self solely to this world and to have excessive love for it, is the source of all evils".[178]

Qur'an corroborates this idea further when it says–

"(O Prophet) tell people if their fathers, sons, brothers, wives, their family members (kiths and kins) and the wealth that they have earned and the trade and commerce which fetches them profitable income are more lovable and dearer to them and hinder their way to strive in the way of God, then they should wait God's order to punishment. God does not guide such people who commit sins knowingly and deliberately and are transgressors".[179]

The underlying idea of the aforesaid Qur'anic statement is clear that one should remain within bounds and should not transgress the limits so prescribed. The worldly riches and its pleasures may not obstruct one's way to follow the right path enjoined by Islamic *Shariah*.

It is but natural, says Maulana, that there being natural attraction, the human nature as such is inclined towards worldly objects but all the same it should be within legal and lawful boundaries.

Their excessive love spoils a man and makes him forgetful of God and the duties enjoined on him.

The fascinating things of this world should not make one to become negligent and indifferent to God and the life to come because it is that life in comparison to the present one which is lasting and eternal. Everything in this vorld is temporary, transitory and for a short period as *Qur'an* has put it in the following words, namely–

وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا لَعِبٌ وَّلَهْوٌ ۭ وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۭ اَفَلَا تَعْقِلُوْنَ ○

"Naught is the life of this world save a passtime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense".[180]

Qur'an again explains the above idea by saying–

"People have been adorned with love for women-folk, love for their sons, love for heaps of gold and silver, love for the horses and castles. These are of course the things which have their usage and utility but that is all temporary in character for their earthly existence. Their best ultimate and ever-lasting reward rests with God Almighty who is the proper and

adequate compensator of one's deeds".[181]

From the above discussion, the Qur'anic versions and traditions of Prophet of Islam (M.P.U.H), it follows that too much attachment with the world, its ornamentations and decoration as is presented to the human eye in its outward manifestation, should not lead a man to forget and for-sake and become indifferent and negligent to God's commandments.

There are two different aspects of this phenomenon. The first is the world and its earthly existence. The second is love and attachment to it. To have excessive love is condemnable while to strive and struggle for earning one's livelihood by lawful means so as to satisfy one's basic needs is legal and permissible and is in strict conformity with human rights and the law of *Shariah*.

Hence it follows that the attitude adopted should neither be of complete attachment, nor of detachment but it should be that of attachment with moderation.

In other words, one should be in this world and yet out of it. This is what Maulana Ashraf Ali intends to emphasise and impress. The things fascinating and attractive of this world become condemnable when put to undue, illegal and abnormal usage and not otherwise; *Qur'an* has, therefore, not condemned these things outright.

It has suggested their right use. They should be utilised justly and should be handled properly. It has further advised for better pursuits which are ever-lasting, more beautiful and rich in their character in comparison to the lower desires of physico-biological nature of this worldly existence.[182]

If one were to analyse and know the factual position of this mortal existence, one will simply wonder and be amazed at its insignificance, but for that understanding the vision and insight of that level is needed.[183]

God says–

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ۝ أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ۝

"Lo! those wto expect not the meeting with Us but desire the life of the world and feel secure therein and those who are neglectful of Our revelations: There abode or resting place will be the fire because of what they used to earn".[184]

The tradition says–

اَلدُّنْيَا مَزْرَعَةُ الْآخِرَةِ

"Whatever one sows here in the earthly existence will reap in the life here-after".

This is the natural law operative throughout the working of the universe without change.[185]

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝

"You will never find change in the Divine Law" says the *Qur an* and carrying the same idea it further elucidates it with the words–

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"And whosoever cloth good equaltan atom's weight will see it then. And whosoever cloth ill equaltan an atom's weight will see it then".[186]

This being the Universal Law corroborated by the Qur'anic versions, one cannot escape the results of one's own doings of whatsoever kind.

This is the intention of the author which he wants to convey in the discourse under discussion.

This principle of reciprocal action and re-action being in conformity and consistency with the working of the law of the Universe supported by *Qur'an* and *Ahadith* of Prophet of Islam (M.P.U.H), its genuineness and validity cannot be challenged by any human agency at any stage.

LUST (URGE FOR SATISFYING MEAN DESIRES)

Any over-activity which tends to the satisfaction of mean desires of a man and which at the same time is in contravention of the tenets of *Shariah* may be called luxury, lasciviousness, lustfulness and the like. It is in fact the result of subordinating

adequate compensator of one's deeds".[181]

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the angelic aspect to the animal aspect in man. The right and normal course of conduct would be subjecting of animal aspect to the angelic aspect which is the rational faculty in a human being and guides a man aright to follow the natural, normal and moderate path in keeping with the dictates of one's conscience and Islamic law of *Shariah*. Any thing short of it will prove detrimental and fatal to the individual and the society.

It will simply tantamount to worship one's vain carnal desires of which *Qur'an* speaks in the following words, namely–

وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ

"And follow not carnal lower desires of self. They will feed you astray from the way of Lord (Allah) desires that it leguile thee from the way of Allah".[187]

When such desires assume their extreme shape, they completely oust one from the fold of Islam as they are heretical and polytheistic in their nature and are characterised as such.[188]

The Holy Qur'an carrying the same idea further says–

فَاتَّبِعْهَا وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ لَا يَعْلَمُوْنَ

"Follow it (the directions of .*Shariah*) and do not follow the whims of those people who know not".[189]

In one of his discussions delivered at Meruth, he explains and elucidates the same idea further by saying–

"It is fundamentally essential for a state to restrain and restrict certain activities of the residents of that state and accord permission of some of them for the maintenance of Law and order of the country and for the well-being of its people".

One cannot be allowed to indulge freely in any activity at one's own sweet will at the cost of, and detrimental to the cause of the country and its people at large.[190]

It is, therefore, of paramount importance that such boundaries be prescribed and limits laid down for individuals and groups which they should not exceed, else it will prove suicidal and fatal to the legitimate interests of the individuals

and the society as a whole. Those persons who remain within those boundaries, check and restrain themselves from unlawful and excessive activities which are prohibited by the law of *Shariah* and regulate their conduct so as to be in conformity with it. Such people will surely get adequate reward from their Lord in the shape of Heaven wherein they shall live in perfect peace, harmony and contentment and that is their permanent and ultimate abode about which Qur'an speaks in the following terms namely–

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۙ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ؕ

"And as for him who feared to stand before his Lord and restrained his soul from lust, Lo! the garden will be his home.[191]

SUPERIORITY COMPLEX

The term 'superiority complex' implies a feeling of a superiority or of exaggerated self-importance and esteem often accompanied by excessive aggressiveness and arrogance serving as a compensatory measure for inferiority complex.

In this sort of psychic disease, one attributes all the meritorious qualities and capabilities that God has bestowed on him to be carried by him and is not afraid that one may at any time be divested of them by God.

Arrogance, in fact in its essence, is self-deception and the lower-self of man who derives delight and feels pleasure in adoption of such an attitude, little realizing that whatever has been given to him is all from God Almighty and He can, if He so wishes, deprive him of all or any of the bounties and blessings so endowed on him. God does not like a man who over-esteems himself and as such becomes proud of any distinct or outstanding merit and mark in him. If, however, one considers such merits from the Divine source and is pleased with them and at the same time is afraid that one may completely be deprived of them at any time, then it will be an attitude of humility and not of arrogance and as such will not be condemnable, rather it will be laudable.

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A man, on the other hand, who is proud of one's distinct marks, capacities, and capabilities and attributes every quality to one's ownself is intolerable and as such condemnable before God Almighty.

The tradition of Prophet of Islam (M.P.U.H) says–

> "It is condemnable conduct, and disapproved by God if one adopts an attitude, thinking about one's self in terms very high puffed up with pride and vanity in every walk and talk of life".[192]

Another tradition of Prophet of Islam (M.P.U.H) says–

> "A man who considering himself as a big man walks on earth with haughtiness, he will meet God on the day of judgement in such a condition that God will be wrathful on him".[193]

The ingredients of the superiority complex are similiar and same as those of 'pride' and vanity except that in the former case one only deems one's own self superior and is victim of over estimating one's own self.[194]

The best method for the treatment of this kind of psychic vice is to remind one's ownself of God's vast and extensive powers and abilities and consider the outstanding merits in one's ownself as God given, a Divine bestowal and be always penitent and afraid of Him lest one may be divested of the meritorious qualities at any time and at any moment. One should be grateful to God who has bestowed on him such outstanding merits and qualities.[195]

WRATH–ANGER (FURY)

Anger signifies the furious state of mind when is aroused by emotion to retaliate. It is a feeling of extreme dis-pleasure arising from an injury caused or maltreatment or opposition usually meted out to him which in term gives birth to the desire to fight back.

Qur'an says–

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

> "Those who control their wrath and are forgiving toward mankind: Allah loveth the good".[196]

Tradition of Prophet of Islam (M.P.U.H) also runs on the same lines when it says–

لَا تَغْضَبْ

> "Do not become wrathful".[197]

Another tradition of Prophet of Islam (M.P.U.H) says–

> "A brave, stout and sturdy person is not one who defeats and overcomes others in wrestling, but the real bravery lies in controling one's passions and mean desires in every direction in all walks of one's life". It is but natural that in a state of rage and anger, one is excited and grows passionate and emotional but at the same time God has bestowed upon a man discretion and freedom of choice to select any path.

It, therefore, behoves a man to choose right course of conduct and follow it keeping in view the tenets of *Shariah*. Whenever it be necessary to control the anger one should act likewise, and where it is essential to practise it for attainment of higher ends, it should be exercised accordingly.[198]

The quality of anger is innate in the very disposition of human beings and as such it is involuntary in its character, but its control and proper exercise at occasions should be regularised with temperance.

The tradition says–

> "It is not proper for a judge to settle a case and give his verdict when he is in a state of anger lest it may be a wrong judgement which may not satisfy the ends of justice".[199]

The decision in such a case should be postponed to some other date and time. The application of this principle extends to all those who have to express their opinion between the two contending parties. The judgement should be given when one is not emotional and when the state of anger is over. If, however, opinion expressed or the decision given is not within the bounds of law of *Shariah,* one should ask for forgiveness from a person affected by such a decision.

One should, therefore, not make hasty decision in any matter and be always judicious minded keeping in view extensiveness of God's might and power, realizing one's

insignificance and helplessness before Him, and think that if they were to do injustice to him as he is doing to his fellow being in what a miserable position he himself would be. This thought accompanied with continuous prayer asking for mercy and forgiveness from Him will render a man judicious minded and rational in his approach to every activity of his life.

CHAPTER–VI

TAUHID

BELIEF IN THE UNITY AND UNIQUENESS OF GOD AS THE BASIS OF ALL ETHICS AND MORALITY

Firm faith in Almighty Allah who is omnipresent and omnipotent constitutes the very essence, origin and foundation of all ethical and moral values which serves as a pivot whence all the doctrines of right course of conduct emerge and ensue.

This is possible only when one creates and cultivates within one's ownself all the laudable traits, qualities and characteristics of "Praise worthy conduct" as specified in Chapter III and eradicates completely all the condemnable, blameworthy and censurable habits from one's ownself to which one may have fallen prey and has become victim as mentioned in Chapter IV dealing with "Unworthy Conduct".

It is on this account that the Holy Book speaks about *Muttaqeen* as those who have faith in the Divine-message, who establish their prayers regularly and who expend in His way whatever God has bestowed on them.

Further qualifications of pious persons are that they have faith in whatever has been revealed to the Prophet of Islam (M.P.U.H) and to those (Prophets) who preceded him and have firm faith in the life hereafter. Such are the people who are on the right path and are truly successful.

All the aforesaid conditions are pre-requisite for Piety.[200]

It may be made clear in this connection that the realization of these values and the qualitative characteristics come later when one actually undergoes the experience by one's ownself by following them in actual practice in which one has put faith at the first stage, thereby ascertaining and realizing their genuineness.

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At this stage Faith is turned into Belief called by the term *Eitqad* in Arabic. Thus *Iman* and *Aitqad* are inter-related and inter-dependent.

The former signifies initial and primal state of mind while the latter its mature, ripe, definite, firm and resolute state.

By repeated practice of virtuous deeds belief gets firmly deep rooted in the depths of one's conciousness and as such no room for any doubt is left. One is rich and ripe within and that in fact is the stage and station of *Tauhid,* which is the destination and objective of the seekers of Truth. When one reaches that height and attains that status, he is worthy to be called *Muwwahid* in the real sense of the term.

MONISM (PANTHEISTIC VIEW ABOUT ULTIMATE REALITY OR GOD)

Maulana Ashraf Ali, while explaining the idea of monism, quotes the tradition of the Prophet of Islam (M.P.U.H) at the very beginning of the discourse which says–

قال الله تعالىٰ يوذيني ابن أدم يسب الدهر وانا الدهر بيدي الامر اقلب الليل والنهار

"God said that Mankind is,unnecessary causing Me trouble and distress by vilivying Time and attributing every occurrence to it, little knowing that I am 'TIME' Myself" and that everything is under My command and control. It is I who cause alteration of night and day."[201]

(To revile Time, therefore, is to revile ME).

From the above tradition it is clear that it does not befit and behave man kind to adopt condemnable attitude with regard to Time in as much as the varied happenings that take place at any period of human history are in accordance with providential plan and are in conformity within the framework of Divine Scheme; nothing takes place without His Will.

It is He Who knows what is best at any moment of Time for any person class or community, at the level of Nation and Humanity at large in the universal device. Since He is the fashioner and since He is the originator and since all orders return to Him, nothing can escape His vision. Vision

comprehends Him not but He comprehends all visions says the Holy Book.

When He is such an all-prevailing and all-pervading power having knowledge of all and every thing hidden and manifest, to attribute anything adverse against Time and to slander it is nothing but short sightedness and ignorance on the part of people who adopt such an attitude. Maulana Thanvi says further that though Time and God are neither co-extensive nor co-intensive and identical in their essential and intrinsic import nor equal on the attributive side He stands to no comparison with any thing; but all the same the translation of the tradition has been done implicitly to convey the sense of Unity between the two. The interpretation of the aforesaid tradition, according to research scholars, signifies the control of the supereme Ultimate Reality over and all the rest of the creation which indicates that it is He and He alone who is all and all and is possessive of all powers over all actions and their consequential effects which act and react under His command and control and function under His directions which go to prove that it is He who wields absolute power and it is His Being which is immortal, eternal and Real All other things are nothing and non-entities except Him. Thus the aforesaid tradition corroborates and supplements the said idea and saying of the Sufis.

In other words, all apparent manifestation is not perfect in their qualitative characteristics except Him (GOD) who is all perfect. The (Pantheists), basing their argument on this analogy, explain their view point that God is everything and everthing is God. Further analogical argument advanced by them is that as a ruler of a country possessing all authority would ask to complainant whether he has filed report with the police, whether he has sought the advice of any counsel or pleader for the purpose; the complainant would reply that it is You and You alone who is the counsellor, police, possessive of full authority. All powers lie with you. It does not, howYou and You alone who is the counsellor, police, possessive of full authority. All powers lie with you. It does not, however, mean that the king, police and an advocate are all equal, but it means

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comprehends Him not but He comprehends all visions says the Holy Book.

When He is such an all-prevailing and all-pervading power having knowledge of all and every thing hidden and manifest, to attribute anything adverse against Time and to slander it is nothing but short sightedness and ignorance on the part of people who adopt such an attitude. Maulana Thanvi says further that though Time and God are neither co-extensive nor co-intensive and identical in their essential and intrinsic import nor equal on the attributive side He stands to no comparison with any thing; but all the same the translation of the tradition has been done implicitly to convey the sense of Unity between the two. The interpretation of the aforesaid tradition, according to research scholars, signifies the control of the supereme Ultimate Reality over and all the rest of the creation which indicates that it is He and He alone who is all and all and is possessive of all powers over all actions and their consequential effects which act and react under His command and control and function under His directions which go to prove that it is He who wields absolute power and it is His Being which is immortal, eternal and Real All other things are nothing and non-entities except Him. Thus the aforesaid tradition corroborates and supplements the said idea and saying of the Sufis.

In other words, all apparent manifestation is not perfect in their qualitative characteristics except Him (GOD) who is all perfect. The (Pantheists), basing their argument on this analogy, explain their view point that God is everything and everthing is God. Further analogical argument advanced by them is that as a ruler of a country possessing all authority would ask to complainant whether he has filed report with the police, whether he has sought the advice of any counsel or pleader for the purpose; the complainant would reply that it is You and You alone who is the counsellor, police, possessive of full authority. All powers lie with you. It does not, howYou and You alone who is the counsellor, police, possessive of full authority. All powers lie with you. It does not, however, mean that the king, police and an advocate are all equal, but it means

that in the presence of all powerful authority, police and pleader are insignificant and in-considerable. On the same analogy it does not at all mean that we and He are all one but on the contrary, it signifies that the existence of things other than Him being transitory and imperfect in nature cannot be relied upon. It is only He who is to be trusted and is worth counting and worthy of all reverence and respect.

All other existences as aforesaid have only outward appearnces and are imperfect, deficient, defective, finite and unsound in their nature and are to be deemed as extinct in the presence of that majestic, gigantic and infinite power (GOD). They have existence no doubt but their being is insignificant and of no worth, weight and value in comparison with that mighty Mind. This can be illustrated by means of an example of a ruler of a lower status who is exercising his authority over people when all of a sudden the king of the country wielding all authority appears on the scene.

On his arrival, the powers and position held by the lower authority, though in tact but all the same they because nonentity in the presence of higher authority, powerless that they are as if extinct. It is on account of the fact that it is a power borrowed from higher authority. It is not intrisinc and original power of one's own. The real power lay with the higher authority. This can also be illustrated by another example. Take the example of Sun and Moon. The Moon has no light of its own. It is a dark body and derives its light from the Sun, and as such in the presence of the Sun, the Moon is not to be seen, as if it does not exist in spite of the fact that it does exist, but its existence is of no significance, worth and value.

The real existence is that of the Sun, which illuminates it and as such appears glowing in the firmament. Had the Sun not been there, the Moon would have been worthless and of no value. The fire-fly was asked with regard to its where-abouts during the day time. It gave a very good reply by saying–

> "I am present in the jungle both during day and night but during the day time I am not seen on account of the presence of the Sun. My light is overpowered by the presence of the

> dazzling light of the Sun in the sky and as such I become invisible to the human sight".

It is quite clear that when all the characteristic qualities in their perfect form belong to God and God alone and all the manisfestations are the reflection and shadow of that Reality and derive their existence from Him; the characteristics of those manifestations are temporary, borrowed and transitory in their nature and are bestowed by Him.

The expression shadow does not mean that God has a physical body. It merely means that all the psychic energies and their noumenal and phenomenal expressions, within and without, exist because of His absolute and eternal power, as one would say to some higher authority that "we are living under your protection and patronage and that our safety and soundness is on account of you".

Now since our existence is because of Him and is bestowal from Him, proves that our existence is merely shadowy, mortal and mundane having no intrinsic and real value.

It further goes to prove that shadowy existence is not a real existence and is, therefore, not a real one. It is that one Ultimate existence which is real and original termed by Sufis as *Wahda-tul-Wujud* while the term *Wahdat-ush-Shuhud* implies that Divine Manifestation which appears to us through sense perception in multiple and varied shapes and forms is a synthetic unity. On its analytic side it is *Wahda-ush-Shuhud* while on its synthetic side, it is *Wahda-tul-Wujud*. There is a school of thought existing amongst Sufi Pantheists who regard God and the universe with all its gigantic appearance exactly and precisely as one and the same constituting as aforesaid a synthetic Unity called *Ainiyat* which, however, according to orthodox belief tantamounts to Heathenism disallowed by the Law of Islamic *Shariah*.

The said Sufi scholars who are holders of this view have drawn the line of demarcation and departure between *Ainiyat* and *Ghairiyat* and have come to the conclusion that

اوصاف الاهی لاعین ولاغیر من

"The attributes of God are neither co-extensive with His essence nor they are separate from Him".

This kind of *Ainiyat,* says Maulana Thanvi, conveys its technical sense and conventional meaning and not a philological and literal meaning. His research, says Maulana, has reached to this much level, beyond which any level of thought, if found in the form of prose or poetry, may be called the state of *Sukr*, which neither falls within the category of *'Taqleed'* to be followed with authority nor is to be totally rejected or brought under criticism because it is a state of Sufi Salik who, drinking deep in the Divine love, undergoes experiences which is his personal feeling rather than thought and, therefore, nothing definite can be said about it and expressed in concrete words to convey its sense. It cannot be demonstrated.

It being his personal and subjective experience cannot be brought to objective test and standard and clothed in concrete words. For a common man, it suffices to follow the tenets of *Shariah* and regulate one's conduct in accordance with its directions.[202]

The Historical Side of the Pantheistic View

As far as its historical aspect is concerned Sayed Sulaiman Nadvi opines in the following words, namely–

"The concept of Wahdatul-Wujud i.e., Pantheism had always been in existence in all the sections of people in some or the other form".

Apart from some Greek philosophers, the neo-Platonic sect of Alexandria was also the follower of this concept. Even among the Jews and Christians of the antiquity, the concept of Pantheism prevailed.[203]

Since the entire structure of Hindu Vedanta was founded and established on this concept, it can be safely concluded that this view point in the minds of Muslim mystics (Sufis) started in the beginning of the third century (A.H) when the Hindu Pundits translated the Vedantas in Arabic at Baghdad.[204]

The conception of Pantheism reached its height during the fifth century (A.H.) rather than in the days of Moahyua Din Ibn Arabi after the arrival of Muslim mystics (Sufis) in Sind. The thinking of Muslim mystics (Sufis) was, however, influenced by Vedantic philosophy in this respect during this period. According to Al Beruni, the ancient Greeks held nearly the same views as the Hindus.[205]

Sayed Sulaiman Nadvi further holds that Mohyud-Din Ibn Arabi was the first person who vigorously supported the conception of Pantheism. He was a resident of Muslim Spain and belonged to the period 638 (A.H.). He had in the beginning no opportunity to study Vedanta and as such he was first influenced by neo-Plantonism.[206]

It was Beyazeed Bistami who had first come to Sind before the arrival of Ibn Arabi. Thereafter, Hussain Bin-Mansoor-al-Hallaj came to Sind who was strong supporter of Pantheistic view. He was not a follower of Islamic belief of Sufis but believed in the theory of transmigration of souls.[207]

His book *'Kitabul Tawasim'* bears testimony to this type of belief.

At the end I would like to quote some of the poetic expressions of Shah Latif of Bhit from his *Risala* and last words of Allama I.I. Qazi uttered by him just before his demise, which in a way corroborate and support the idea of Pantheistic approach to Reality.

سوهي سوهو سواجل سوالله

سوپرين سوپساه سوويري سوواهرو

پڙاڏو سوسڏوروائي جوجي ڏهين

ڏُٺااڪيئي گڏپر پڏڻ ميرپه ٿيا

نڪاڪن فيڪون ڏهئي نڪاهونگنهون

جان جان پيهي پاڻ ۾ ڪيم روح رهاڻ
پنهون هٿس پاڻ سڀئي سپ سورهئا
سڃڙ تنين ساعتين ٻيئي ڏ ناسون
نه هي ڏونگر ڏيهه ۾ نڪي ڪيچين هاڻ

From the above lines of Shah Latif, it is clear that there is only difference of words and not of meaning. The significance and the spirit is the same, the essence of the message is the same, the purpose is one and the same, the destination, the goal and the ideal to be attained is the same.

The Last Words of Allama I.I. Qazi

"I AM TOLD, I DO NOT SPEAK MYSELF".

Inspiration–Direct approach by feeling (without intermediary of Psyche) to the spirit. It is like looking over across something not minding the road, without search of حقیقت getting معرفت not search through attributes but get a direct book In a sense من لدنا علما seen not known by description of attributes. Not to see objectively and separately in the ocean of کثرت but known it only by one feeling, the Beautiful. It is Beautiful. Recognize the *Beautiful* without seeking attributes and other knowledge through analysis of the Mind (intellect). The unites an object–all separate as such in وحدت انّ اللہ جمیل یحب الجمال so before taking note of کثرت perceive وحدت Refined matter has found perception universal that is called Beauty.

Matter without agency of mind has perceived spirit. It uses least of matter and yet tries to reproduce the perception of Beauty.[208]

Dr. Iqbal's Attitude Towards God

Dr. Iqbal is sometimes Pantheistic and sometimes he seeks unity in diversity. There is no marriage between the two: idea and passion. He calls this world as an attempt at self expression

on God's part.[209]

عالمِ ظہور جلوۂ ذوقِ شہود ہے

He calls God as an ultimate Ego. Every atom of this universe burns to reveal itself . E very practical yearns to be a god.[210]

ہر چیز ہے محوِ خود نمائی ہر ذرہ شہیدِ کبریائی

This is the apotheposis of man. It is not a mere mortal's daring speech with a sublime Being; it is an equal conferring with an equal power. Therefore, there is truth in the following words.[211]

تعمیرِ خودی میں ہے خدائی

Dr. Iqbal is of the firm belief that a man can attain any height, there is no end of it if he develops himself rightly on the rational and natural lines. It is then and then alone that the cosmic consciousness begins to dawn upon him and he becomes fully aware of that highest and supreme Reality which he finds within one's own self.

مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ

"To know one's self is to know God" is the famous saying of Hazrat Ali (Karram-allah-o-Wajho) and the sayings of saints and sages on the same lines.

If one were to pursue the said lines continuously and constantly, the stage is reached when the difference between the subject and the object disappears and one reaches the feeling of unity. Coherence and coordination prevails culminating in the identification of the subject with the object on its synthetic side termed as the state of *Wisal* in sufistic terminology.

To expound the idea furhter Dr. Iqbal in his Book *Reconstruction of Religious Thought in Islam* says: "The **Ultimate Reality** according to *Qur'an* (as viewed by him) is spiritual and its life consists in its temporal activity. The spirit finds its opportunities in the natural, material and the secular things. All that is secular is, therefore, sacred in the roots of its being.

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The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religions, consists in its criticism of what we call material or natural a criticism which discloses that merely the material has no substance until we discover it rooted in the spiritual. There is no such thing as a *profane* world. All this immensity of matter constitutes a scope for the self-realization of spirit. All is holy ground. As the Prophet so beautifully puts it: The whole of this earth is a mosque.[212]

In order to attain the unitative state with the Ultimate Reality and to enjoy His Glimpses direct face t-to-face and to gain His knowledge and recognition intuitively of both the aspects, attributive and intrinsic, the seeker of the Truth has to discipline himself first and to ask for Divine assistance and guidance simultaneously to get himself initiated at the preliminary stage of his journey through patience, prayer and piety and then to have recourse to spiritual exercises and esoteric practices for further progress in the journey at the later stage which he has to traverse in the path of spiritual advancement till he becomes ripe for the highest point in the path—the acme of perfection.

To give an idea of richness and variety of such religious experience, Dr. Iqbal quotes the substance of the passage of such an experience in his aforesaid book of one sufi saint, Abdul Momin, who had described it to Sheikh Ahmed of Sarhind, a great religious genius of 17th Century, whose fearless analytic criticism of contemporary sufism resulted in development of a new technique.

The text of the experience reads as under:–

> "Heavens and Earth and God's throne and Hell and Paradise have all ceased to exist for me. When I look round, I find them nowhere. When I stand in the presence of somebody I see nobody before me: nay even my own being is lost to me. God is infinite. Nobody can encompass Him; and this is the extreme limit of spiritual experience. No saint has been able to go beyond this".

On this the Sheikh replied:

> "The experience which is described has its origin in the ever-

> varying life of the *qalb;* and it appears to me that the recipient of it has not yet passed even one fourth of the innumerable "Stations" of the *"Qalb"* The remaining three-fourths must be passed through in order to finish the experiences of this first "Station" of spiritual life. Beyond this "Station", there are other "Stations" known as *Ruh, Sirr-i-Khafi* and *Sirr-i-Akh fa,* each of these "Stations" which is technically called *Alam-i-Amr* has its own characteristic states and experiences. After having passed through these "Stations" the seeker of truth gradually receives the illuminations of "Divine Names" and "Divine Attributes" and finally the illuminations of the Divine Essence".[213]

In due support of the afore-said idea, Mr. A.K. Brohi says:

> "The illusion of externality of objects arises only because the 'self' in us has not, as yet, become one with Nature and has not thus been able to absorb the various objects, it apprehends into its fathomless deeps. Montainge, for instance, views every Essay of his, no matter about what subject-matter it be, in this fashion, in each, he says, "It is myself thd I portray". It is in this sense that all higher art is the autobiography of the spirit. More profound the artistic impulse is, the more effective does its expression become, in the sense, that it comes to be appreciated universally. It is only the pseudo-art which captures the attention of the mere specialists. All great art can be enjoyed by each one of us precisely because its deliverances transcend the subjective limitations of the artist's personality. It is true that the bounds of what is ordinarily understood as our "subjectivity" cannot be absolutely transcended; ultimately every thing we see, think, feel or even cognize is coloured by the native traits of our personality. The only objectivity that can conceivably be attained by us is the result of our complete absorption in the object of our attention; we can, in fact, become so much absorbed that the object ceases to occupy a point external to our being to use an unavoidable 'spatial' metaphor. Nature and the man who comprehends that Nature are aspects of a single primordial and indivisible whole and if we at all view them as occupying subject-and-object relationship it is only because our knowledge of their reality, to begin with, is possible only in

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that way.

But the more we descend deep into ourselves, the more do we come in contact with a wider field of objects and events in Nature. However, paradoxical it may sound, the process of interiorization, if carried sufficiently forward, does in fact lead us to the comprehension of Nature's mysteries. A stage then comes in our experience when we ourselves appear, in some sense, as external to ourselves: in a state, where we are both conscious and aware of being conscious. Thus it is that the contemplation of the external objects ultimately helps us to accelerate the inward movement of our life. The *Qur'an* also says that you will find God in the signs of Nature and in yourself. These observations help us to appreciate the claim of Tennyson contained in those beautiful lines of poem: "Flower in the crannied wall"–

"Flower in the crannied wall
I pluck you out of the crannies
I hold you here root and all, in my hand
Little flower–but if I could understand you what you are, root and all, and all in all
I should know what God and man is".

The comprehension of the flower, i.e., its constitution its genesis and its beauty would necessarily enable us to understand God and Man, because they are all involved in its being. The universal everywhere is reflected only in the particular".[214]

CHAPTER–VII

CATEGORIES OF SAINTS AND THEIR DIFFERENT LEVELS

Maulana Ashraf Ali has described twelve classes of saints with their different respective characteristics and qualities and has assigned to each of its kind a distinct title in accordance with their varied status in the spiritual realm.

1. *Abdal*
2. *Abrar*
3. *Akhiar*
4. *Aktab*
5. *Imamin*
6. *Autad*
7. *Amd*
8. *Ghous*
9. *Mufardan*
10. *Maktuman*
11. *Najba*
12. *Naqba*[215]

Besides these, are two main categories of saint-hood, namely:

1. *Qutub-al-Irshad*
2. *Qutub-al Takwin*[216]

The role of *Ahl-Irshad* is to instruct and guide people and to train them by way of teaching and thus refining them to be able to attain nearness to God Almighty. Such people are called *Ahl-Irshad,* viz, persons who have the capacity to issue instructions to the masses at large, and the one from amongst them who is superior and better from the point of view of laudable and praise-worthy traits and qualities of character, being most pious on that account at a given time, is named *Qutub-al Irshad* . Such personalities are in fact the vicegergents of prophets and one gets illumination and abundance of blessings, and also prospers by coming in close contact with them and by having intimate association with them.

The function of *Ahl-Takwin* is the reformation of society by eradicating social evils and the rectification of the wrongs that have crept in the society by their innate spiritual powers with

that way.

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The function of *Ahl-Takwin* is the reformation of society by eradicating social evils and the rectification of the wrongs that have crept in the society by their innate spiritual powers with

the order of Almighty Allah and thus to purge it from all kinds of evils and impurities. Such a class of people is regarded as *Ahl-Takwin* or those who render genuine service to humanity and are, therefore, titled as *Ahl-Khidmat*. The one from amongst them who is better and superior from the point of view of good character and is more powerful commanding reverence and respect on that account amongst them is called after the title of *Qutub-al-Takwin*.

Such a person occupies central position and is of the standard of angels who carry out the different schemes of the working of the universe in accordance with the providential plans. They are also called *Mudabrat-al Amar,* i.e., planners and designers of the pattern in accordance with which the human society ought to be founded and framed and function for its successful living and survival at different levels of its existence at different times in varied climes and colours maintaining the spirit of universal principles as embodied in the Holy Book and the *Sunnah* of Holy Prophet of Islam (M.P. U.H). Unlike *Ahl-Irshad,* it is not necessary for thern to perform miracles. However, it is very rare that they execute such performances at occasions which are of distinct nature not within the comprehensible reach of common people. Only those people can have insight and understand the nature of such performances who have close contact and intimate association with them. There is no need to make mention of such performances when people can derive benefit from the miraculous actions of *Ahl-Irshad.*

It is, however, essential that *Qutub-al Takwin* should be conscious of his spiritual status due to the fact that it being a rank conferred from Divine Source involves certain duties to be discharged as against which it is not necessary for *Ahl-Irshad* to be aware of the position occupied by them.[217]

Salik Majzoob and Majzoob Salik

A person who traverses the different stations in the path of spiritual progress first and then gets the Divine Illumination is called *Salik Majzoob;* and a person who gets the Divine glamour

first and then puts forth his efforts for further affinity and development in the path to come in close touch with the Reality is called *Majzoob Salik*. A man of the first kind is called lover, a friend, and a man of second category is called beloved.[218]

Qalandar

A class of people who are highly inclined to the inner growth and self-reformation from within, little caring for outward performances, and attach importance and value only to richness of purity of the heart by *Zikr* and *Fikr* so that one's heart may not ramble here and there, but be concentrated on one point, i.e., the remembrance of Him and Him alone and seek no one other than Him is termed as a body of *Qalandars.*[219]

There are two essentials for attainment of this status which are to be adopted simultaneously–the first being action and the second love for the Divine. Action in the sense that he is above all customary code, rites and rituals prevalent in the society. He is indifferent to ritualism, formalism and tradtionalism. What he cares for is the close contact with the Almighty and aspires for His intimate association. He, therefore, tries to redeem himself from worldly bondages and its inmates. He considers the material sensuous and mundane things as obstacles which hinder his progress in the path of his spiritual advancement and elevation. He cares least for them and is generally seen lost in meditation.

Thus he engenders love for the Divine which is second ingredient of a *Qalandar.* He is engrossed and engaged in *Zikr Qalbi* all the time Nothing surrounds him but His thought and His remembrance. He is simple minded and his heart is very clear. What matters most for him is to possess Him at the cost of everything, material and mundane, and be in His close touch where he would find the bliss, the contentment and his ultimate abode.

Maulana Ashraf Ali has described three different grades of the seekers of the Divine. The first being *Mubtadi,* the beginner, and the last one as *Muntahi* the extreme class.[220]

In between the two is *Mutwast-al-hal,* the middle class. It is difficult, he says, to distinguish between the first and the last one.

The state of mind of a *Talib* belonging to middle class is clear and distinct. He is often influenced by the prevailing conditions of the time, but he should be cautious and exercise vigilance so that he may not be led away by his surroundings and subject himself to them which may lead him to overstep the limits and boundaries prescribed by *Shariah.* The state of mind of such a *Salik* cannot be brought under debate and discussion. Such a kind of person undergoes and experiences varied unstable conditions of mind. Sometimes he weeps and at the very next moment he is in a state of rapture and completely occupied by some higher thought. At times his expressions are involuntary which people regard as something miraculous and marvellous and look at them as extra-ordinary utterances, unexpected and undesirable which puts them to amazement and wonder. But that, says Maulana Thanavi, is not something appreciable and a meritorious trait of quality worth consideration. What actually matters, says he, is that the prevalent atmosphere and conditions of the time, if they be in contradiction and non-conformity with the tenets and injunctions of *Shariah,* may not affect him adversely and bring any change in him. He should not be subdued by any such conditions, but should prevail upon them. He should try his utmost to bring about change in such environment so as to be in level with the Divine Law so revealed to the Prophet of Islam (M.P.U.H).

The know such an *Arif* demands sufficient insight and prudence not within the reach of common man. The state of such a *Salik is* that of a novice who has to undergo various stages and has to travel and traverse many stations to become ripe and reach the stage of *Muntahi* the final goal, aim and objective of his attainment.

It is on this account that people are usually drawn and attracted towards saints of middle class and have no comprehension of highly developed personalities and the Prophets sent by God.

They are attracted by the outward performances and enthusiastic activities of the saints and sages occupying middle position but cannot see beyond it and are quite ignorant of the spiritual status occupied by *Kamlin,* i.e., perfect people and the Prophets sent by God Almighty. Such *Kamlin* occupying highest spiritual position amongst people do not believe in outward show and display. They are very simple and straight-forward in their daily life, activities and dealings with the people at large.

The main characteristic and distinct quality of men who attain the degree of excellence and perfection in the spiritual field is that they are absolutely independent, inwardly so rich and ripe that they do not care for such ordinary, insignificant and miraculous performances to which common people attach so much weight and value.

These persons are of such a high calibre and unassuming that except when there is order from above under some Divine plan, they never make a show of their God-given faculties and they feel as much pleasure in that performance as in its secrecy and concealment. For them secrecy or divulgence does not make any difference. They remain the same and contented in both the states. They have merely to carry out and comply with theorder which they receive from the Divine Source. If they do not receive such a direction from that source, they would not have recourse to such practice by themselves nor they ever cherish such a desire or wish. As against it, a person who deliberately and intentionally takes to such sort of exercises and displays himself making a pompous show of his achievements is a sure indication that he is not yet ripe from within and has not been able to acquire control over his lower-self.

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CHAPTER–VIII

SUFISTIC TERMS

SOME OF THE DIFFERENT SUFISTIC TERMS AND THEIR BRIEF SIGNIFICANCE ACCORDING TO MAULANA ASHRAF ALI THANAVI

Sufi terms are used in two different senses and are comprehensible with regard to the applicability of the idea which they convey in terms of strict and orthodox thinking of Islamic *Shariah* in the first instance. Secondly, when these terms are applied to higher *Tassawwuf* which in fact are not opposed to tenets of *Shariah,* but being deep and liberal in their import convey the significance and inner meaning of these commandments not strictly confined and limited to the apparent orthodox nature of thought; and as such are viewed by the holders of such school as falling outside the fold of Islamic *Shariah.*

These terms as aforesaid are not in fact outside the purview of Islamic *Shariah* but they have their independent inner sense not understandable by common men and the men having superfluous knowledge of tenets of *Shariah* having no depth and insight in them.

Ibn-ul-Waqt and Abu al-Waqt

The term *'Ibn-ul-Waqt'* implies that the seeker of Truth is prevailed upon by the conditions of the time while the term *'Ab-ul-Waqt'* signifies that the seeker dominates the existing circumstances. The latter term further denotes that such a *Salik* can create circumstances suitable to his desires if he so chooses. He is master of his own will.

Maulana Thanavi, while elucidating the first term, further says that *Ibn-ul-Waqt* may partake of both the states. He may

be subjected by the environment or he may subject them and mould them according to his own wishes to fulfil the demand of the time if so required. It is relative in its nature.

Ittehad: The term *Ittehad* conveys the idea of sub-mergence in God.

Ittesal: To attain union with Ultimate Reality is what the term *Ittesal* implies. *Ittesal* does never mean the Unity with His essence, it merely means a high level of spiritual attainment in as much as the essence of God is quite independent and distinct from the essence of any thing else. He is what He is. One cannot go beyond that and one cannot compare Him with any thing earthly, sensuous material, temporal and transitory. Maulana Sahib has expressed this state in the following couplet:

اِتصالِ بے تکیُّف بے قیاس ہست ربّ الناس را با جانِ ناس

"The interlink and union of God with such people is inconceivable, unthinkable and beyond any kind of analogical presumption. In other words, it implies nearness to God after having disconnected and disassociated oneself from every thing else except Him."

Azadi-wa-Hurriyat: *Azadi-wa-Hurriyat* denotes complete freedom from vicious desires of one's lower-self *(Nafs-e-Ammarah).*

Thus getting freedom from *Nafs-e-Ammarah,* it binds one with the tenets of Islamic *Shariah.*

Aqamat: *Aqamat* implies over-whelming and unshakeable love for the Divine and His commandments.

Abash: *Abash is* one who does not care for reward or punishment. Whatever comes from God in any shape or form is unflinchingly accepted by such an *Arif.*

Bazgasht: *Bazgasht is* one who seeks God and His pleasure alone and attainment of one's mind to that level. Mere verbal profession is insufficient and will not serve any purpose.

Tajrid-wa-Tafrid: To give up completely all sorts of concerns and connections, material and sensuous, of this world and not

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Tajrid-wa-Tafrid: To give up completely all sorts of concerns and connections, material and sensuous, of this world and not

to show any kind of link with the life to come is what is termed as *Tajrid.* When one does not refer and relate any thing to one's ownself, but points out every thing to God and God alone, it is *Tafrid* in sufistic terminology.

Tafrud: To pray to God in isolation at individual and personal level and thus to occupy one's self with His thought alone eliminating and freeing one's self from all other thoughts is called *Tafrud.*

Talwin-wa-Tamkin: *Talwin-wa-Tamkin* signify the different states of mind of a *Salik* in the path of his spiritual experiences which he undergoes from time to time.[221]

Tamathul: Any existence while retaining its original intrinsic and qualitative state manifests itself in any other shape or form, is called *Tamathul.*

Jafa: *Jafa* signifies holding back or restraining a *Salik* from enjoying the glimpses of Reality.

Jaur: *To* impede a *Salik* from ascending to high spiritual levels is termed as *Jaur.*

Hal-wa-Maqam: *Hal* denotes the state of mind which descends on *Salik* from above. It is involuntary and the seeker has not to put forth his own efforts in this connection while *Maqam is* the stage attained when a seeker has reached firmness and maturity in the path after having strictly followed with all pure intention the tenets of *Shariah.*

Uruj-wa-Zawal: The term *Uruj* signifies spiritual ascension. When the seeker of Truth has traversed all the stages and has passed through all the stations and has reached the level of unitative state with the Reality enjoying glimpses of His attributes on qualitative side often and on is termed as *Uruj* or ascension in sufistic terminology. The state of ascension is relative in its nature. Some advance further in that state and get submerged in it. Some get relief out of it. The relief from the stable state is termed as *Zawal* or descent. Such people are of great advantage to the masses and the people at large can derive much benefit from them.

Fana: The state of *Fana is* two-fold and varies

proportionately with the extent of urge on the part of seeker of Truth. In certain cases the *Salik* is simply merged in that state and advances further and traverses ahead the stations of that state. He is to himself and for himself. He cannot get out of that state. In the second case he is relieved from that state and resumes normal level. Assumption of normal level and emergence from the first state is called *Nuzul* as already discussed in the foregoing paragraph while elucidating the value *of Uruj-wa-Zawal.* When a *Salik* assumes the normal level, he becomes genius and liberal and showers his blessings upon others and becomes useful to common men. This state of mind is, however, not devoid of Divine refulgence and glamour. In fact this state becomes much more vital and effective than that of the first one but the seekers of Truth of second category are not over-powered and subjected to such manifestations in as much as their entire attention is drawn towards God and their every activity to serve the masses is also for His sake alone in consonance and conformity with His injunctions and as such is helpful and a contributive factor in that direction.

Muhazrah, Mukashafah-wa-Mushahidah. *Muhazrah* signifies the manifestation of the Reality through *Qalb* while the term *Mukashafah* denotes its glamour on the attributive side. It is through mystical means. While the term *Mushahida* conveys an idea of *Ain Zat.* Illumination of His attributive and intrinsic aspects, i.e., vision of the Ultimate Reality in to to or face to face. It is through soul direct.

Ain-ul-Yaqin: *Ain-ul-Yaqin* means having knowledge through sense-perception, i.e., to see the happenings with physical eyes.

Ilm-ul-Yaqin: The level of knowledge when it attains the status of certitude is called *Ilm-ul-Yaqin.* It is in other words firm belief.

Haqq-ul-Yaqin: These states of *Haqq-ul-Yaqin* is attainable when one undergoes the experience by one's ownself.[222]

Nisbat: *Nisbat* literally means link, relation and connection. In sufistic terminology it denotes a peculiar spiritual-kind of contact with the Reality. The contact with Ultimate source of

energy on high and spiritual level is termed by Sufis as *Nisbat*. *Nisbat* further implies that it is a connection on reciprocal basis. If it is one-sided it is not *Nisbat*. Such a sort of *Nisbat* is generated through continuous obedience and constant action by following the tenets of *Shariah* and *Sunnah* of Holy Prophet of Islam (M.P.U.H). This *Nisbat is* created not all at once but by gradual process, step by step as the ties become closer and intimate.

Lataif Sittah: Subtle or rarified qualities are six in number. They are

1. *Nafs*
2. *Qalb*
3. *Ruh*
4. *Sirr*
5. *Khafi*
6. *Akhfa.*[223]

The aforesaid subtle qualities are apprehensible through *Kashf*. Except *Nafs* which has descent from *Alam-al-Khalq*, the rest are from *Alam Amar* and are inter-linked with each other. Some being lower and some higher and every lower quality is extendible and stretchable to the level of its superior one in as much as every lower rank is already included in the higher aspect of its distinct trait or quality. It is, therefore, but natural that as soon as higher aspect of an agent begins to function, his lower side automatically becomes operative in its respective sphere of activity.

There are, however, certain shades of differences, at occasions, amongst the seekers of the Truth, but all these differences and distinctions exist on account of difference in manifestation and refulgence. But all the same it is a reflection of the Reality in the heart of a *Salik* and he enjoys its glimpses sometimes partially and sometimes in all its glory and thereby attains the unitative state and is lost in it. The question of *Ghariat* at this stage does not arise and that is the highest level in *Tassawwuf* which is unique and unparallelled of its own kind.

Novelty in Examples

Things created by God always stand in need of His continuous and constant beneficence and bounty without which they cannot survive even for a moment. There is a perpetual flow of such a bounty without stoppage to keep the universe in

tact, and to save it from annihilation and destruction. As soon as the flow of such an energy ceases, the cosmic order with all its external and internal objects, dimensions and depths, extensiveness and intensiveness will come to an end at once. This phenomenon can be explained on the analogy of a lamp which is lit with oil. Its flame at its top keeps on burning and gives light as long as there is oil in the lamp and it cannot be said or known at what moment the oil will be consumed and its flow to the flame will cease. There is a continuous flow from the bottom of the lamp to the top to maintain the life of a flame till its complete consumption when it is suddenly extinguished. The extinction of flame tantamounts to its death. Similarly, the stoppage of bounties which God showers on objects created by Him continuously and constantly has the corresponding effect, that is, the survival of the universe as aforesaid with all its objects comes to an end. The continuance of the beneficence from above as far as it lasts is the life of the Universe and its cessation is its Death. This phenomenon, Maulana Thanavi calls as *Tajadud Amthal is* sufistic terminology.[224]

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(44)	*Al Sabr-wa-al-Salat.*	–do–
(45)	*Wa'z Meruth.*	–do–
(46)	*Dawa-al-Ghaflat.*	–do–
(47)	*Munajat Maqbul.*	–do–
(48)	*Ahkam-al-Dua.*	–do–
(49)	*Ikmal-al-Iddah.*	–do–
(50)	*Al Shukr.*	–do–
(51)	*Al Sayr-bi-al-Sabr.*	–do–
(52)	*Akbar-al-A'mal.*	–do–
(53)	*Muhabbat-kay-Atwar.*	–do–
(54)	*Barik Aur Mushkil.*	–do–
(55)	*Bila Justuju.*	–do–
(56)	*Kibr-ki-Taraf Pahcha-nay-wala.*	–do–

(57) *Al-Itminan-bi-al-Dunya.* –do–

(58) *Anwar-al-Siraj.* –do–

(59) *Al Ismail Haqiqi.* –do–

(60) *Taqwa.* –do–

(61) *Tabligh-al-Din.* –do–

(62) *Malhazat.* –do–

(63) *Dhim-al-Hawa.* –do–

(64) *Munazi'at-al-Hawa.* –do–

(65) *Al Qaul-al-Jalil.* –do–

(66) *Kashf.* –do–

(67) *Kashish.* –do–

(68) *Gunah-bay-Lazzat.* –do–

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(77) *Bihishti Zaywar* **Maulana Ashraf Ali**

(78) *Ai-Tasaddi-lil-al-Ghayr.* –do–

(79) *Ghawail-al-Ghadhab.* –do–

(80) *Nafs-ko-Bhulna.* –do–

(81) *Bihishti Zaywar Part VII* –do–

(82) *Shms-al-Fadal.* –do–

(83) *Islah-al-Rusum.* –do–

(84) *Al-Sabil.* –do–

(85) *Ta'lim-al-Matalib.* –do–

(86) *Raf 'al-Shukuk.* –do–

(87) *Masail-al-Suluk.* –do–

(88) *Takmil-al-Tasarru f.* –do–

(89) *Masail-Mathnavi.* –do–

(90) *Haqiqat-al-Tariqat.* –do–

(91) *Al-Nukat-al-Daqiqah.* –do–

(92) *Al-Tajalli-al-Azim Fi Ahsan al-Taqwim.* –do–

(93) *Anwar-al-Wujud Fi Atwar-al-Shuhud* –do–

(94) *Kalid-Mathnavi.* –do–

(95) *Ma'arif-al-Awarif.* –do–

(96) *Anwar-al-Nazr Fi Atwar-al-Zafar.* –do–

(97) *Raf-al-Fiq An Ahl-al-Tareeq.* –do–

(98) *Islah-al-Mizaj,* etc; etc. –do–

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Foot Notes

1. Al-Qur'an, (5 : 47)
2. Kamalat Ashrafiah P – 105
3. Al-Qur'an.
4. Al-Fani P – 4.
5. Kamalat Ashrafiah P – p. 297
6. Anfas-i-Isa P 309–310
7. Al-Takashshuf. P – 111
8. Talim al-Din. P – 67
9. Al-Hadith.
10. Al-Qur'an, (23: 1–2)
11. Al-Qur'an.
12. Al-Qur'an.
13. Al-Qur'an. (911 9–10).
14. Tasawwuf -wa-Seluk. p. 16.
15. Dhia-al Qulub.
16. Muslim, Abu-Dawood, Nisai.
17. Anfas-i-Isa. P. 16. Qasad al-Sabil. P. 38.
18. Al-Fani. P. 7.
19. Al-Qur'an.
20. Arzoo-k-Chorhna. P. 5. Al-Jannaiin. P. 39.
21. Al-Qur'an (29 : 69).
22. Ashraf-al-Massail. P–40.
23. Kamalat-i-Ashrafiyyah P–288.
24. Al-Takashshuf P–64.
25. Arwah Thalathah. (P–210).
26. Al-Mujahdadh. PP–14, 17, 15, 31.
27. Al-Mujahidah. P–21.

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19. Al-Qur'an.
20. Arzoo-k-Chorhna. P. 5. Al-Jannaiin. P. 39.
21. Al-Qur'an (29 : 69).
22. Ashraf-al-Massail. P–40.
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24. Al-Takashshuf P–64.
25. Arwah Thalathah. (P–210).
26. Al-Mujahdadh. PP–14, 17, 15, 31.
27. Al-Mujahidah. P–21.

28. Al-Qur'an.
29. Kamalat-i-Ashrafiyyah. P–243.
30. Al-Qur'an.
31. Al-Jamaeen. PP. 48–51.
32. Al-Qur'an.
33. Al-Mujahidah. P–22.
34. Talim-al-Din. P–74, 80.
35. Anfas-i-Isa. P. 187. Tabligh al-Din. P.77.
36. Shariat Aur Tariqet. P. 85–86.
37. Al-Qur'an, (15: 29).
38. Al-Qur'an, (17: 85).
39. Shariat Aur Tariqat. P. 87–88.
40. Qur'an, (2:269).
41. Shariat-Aur-Tariqat. P. 88 - 90.
42. Tradition.
43. Tradition.
44. Tabligh al-Din. P. 107.
45. Dawat-Abdiyyat. P. 113.
46. Al-Eid-wal-Waeed P. 47.
47. Al-Hadith.
48. Anfas-i-Isa. P–273; Al-Saum. P–6.
49. Anfas-i-Isa. P–234.
50. Tailim al-Din. P. 78.
51. Qur'an,(9 : 119).
52. Hadith.
53. Al-Qur'an.
54. Al-Qur'an, (25 : 63).
55. Hadith.
56. Byan-al Qur'an. Vol. 9. P-219., Al-Qur'an (31: 18–19).
57. Anfas-i-Isa. P. 241.
58. Al-Raghbat-al-Marghoobah. P. 32.

59. Al-Qur'an, (66 : 8).
60. Tradition.
61. Al-Ayat B ayan-ul-Q ur'an P. 101. Vol-II. Al-Qur'an, (4: 17–18)
62. Al-Qur'an; Tabligh-al-Din. P. 85.
63. Bayan-al-Qur'an. p. 28, 130.
64. The Tradition. quoted in Al-Jamaeen. P. 33.
65. Tailim al-Din. P–74.
66. Al-Qur'an, (9 : 51).
67. Tradition. Tailim al-Din. P. 76.
68. Al-Takashshuf. P. 72 - 87.
69. Muhmat-Duaa. P. 807.
70. Anfas-i-Isa P. 230.
71. Al-Qur'an. Tailim-i-Isa. P. 758.
72. Ashraf-ul-Masail. PP. 76–77.
73. Al-Eid-wal-Waeed. PP. 13–15.
74. Qur'an, (33 : 39).
75. Al-Qur'an, (2 : 102).
76. Dawa-al-Ghaflat. P. 18.
77 Tabligh-al-Din. P. 92.
78. Waiz Meruth. P. 426.
79. Al-Qur'an, (40 : 60).
80. Al-Hadith. (The tradition).
81. Muhamat-al-Duaa. PP. 20–22.
82. Preface to MUNAJAT MAQBUL, printed in Devband.
83. Talim-al-Din. P. 75.
84. Ashraf-al-masail. P. 77.
85. Al-Qur'an. (5 : 119)
86. Tradition (Hadith).
87. Kamalat–Ashrefiyyah. PP. 121, 193. Anfas-i-Isa. P. 232.
88. Tabligh-al-Din. P. 97.

28. Al-Qur'an.
29. Kamalat-i-Ashrafiyyah. P–243.
30. Al-Qur'an.
31. Al-Jamaeen. PP. 48–51.
32. Al-Qur'an.
33. Al-Mujahidah. P–22.
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35. Anfas-i-Isa. P. 187. Tabligh al-Din. P.77.
36. Shariat Aur Tariqet. P. 85–86.
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40. Qur'an, (2:269).
41. Shariat-Aur-Tariqat. P. 88 - 90.
42. Tradition.
43. Tradition.
44. Tabligh al-Din. P. 107.
45. Dawat-Abdiyyat. P. 113.
46. Al-Eid-wal-Waeed P. 47.
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48. Anfas-i-Isa. P–273; Al-Saum. P–6.
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50. Tailim al-Din. P. 78.
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53. Al-Qur'an.
54. Al-Qur'an, (25 : 63).
55. Hadith.
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58. Al-Raghbat-al-Marghoobah. P. 32.

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63. Bayan-al-Qur'an. p. 28, 130.
64. The Tradition. quoted in Al-Jamaeen. P. 33.
65. Tailim al-Din. P–74.
66. Al-Qur'an, (9 : 51).
67. Tradition. Tailim al-Din. P. 76.
68. Al-Takashshuf. P. 72 - 87.
69. Muhmat-Duaa. P. 807.
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71. Al-Qur'an. Tailim-i-Isa. P. 758.
72. Ashraf-ul-Masail. PP. 76–77.
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76. Dawa-al-Ghaflat. P. 18.
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88. Tabligh-al-Din. P. 97.

89. Talim al-Din. P. 75.
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91. Talim-al-Din,P.74; Anfas-i-Isa,P. 218; Tabligh-al-Din, P. 104.
92. The Tradition.
93. Al-Qur'an, (3:200).
94. Tradition.
95. Al-Shukr. P. 3.
96. Al-Qur'an, (2:177).
97. Al-Kamal-fi-Din. PP. 60 - 71, 72.
98. Al-Jamaeen. P. 41. Alahaasbr. P. 4.
99. Al-Shukur. P. 3.
100. Akbar-al-Amal. P. 14–15.
101. Al-Sair-BilU-Sabr. P. 1203.
102. Al-Qur'an, (3 :200).
103. Al-Qur'an, (2 :153).
104. Al-Shukr. P. 3, 6 8' 14.
105. Kamalat-Ashrefiyyah. P. 95.
106. Al-Jabr-bil-Sabr. PP. 3;-38.
107. Talim-al-Din. P. 74.
108. Al-Qur'an, (49:15).
109. Al-Kamal-fi-Din. P. 78.
110. Al-Qur'an,(9:119).
111. Al-Qur'an, (19:41).
112. Anfas-i-Isa. P. 234, 351.
113. Kamalat Ashrafiyya. P. 2.
114. Bayan-ul-Qur'an. P. 103/Vol. 4.
115. Al-Qur'an, (2:165).
116. Muhabat-ke-Atwar. PP. 1, 5,18.
117. Al-Eid-wal-Waeed. PP. 11, 16.
118. Al-Masail. P.72.

119. Tariq-al-Kalandar. P. 19.
120. Anfas-i-Isa. PP. 199, 203; Kamalat Ashrafiah, P. 69.
121. Al-Qur'an.
122. Tradition; Talim-al-Din. P. 76.
123. Al-Takashshuf. PP. 323, 337.
124. Talim-al-Din. P. 84.
125. Anfas-i-Isa. P. 82.
126. Talim al-Din. PP. 79, 88.
127. Anfas-i-Isa. PP. 83-84, 343:
128. Talim-al-Din. P. 88.
129. Anfas-i-Isa. PP. 82, 85; Taitul-Ahkam. P. 11; Zikr-ul-Mout. PP. 2, 20.
130. Kamalat Ashrefiyyah. P. 62.
131. Anfas-i-Isa. P. 83.
132. Al-Takashshuf. PP. 385 - 386.
133. Talim-al-Din. P. 107; Tasswwuf-wa-Suluk. P. 62.
134. Ilm-wa-Amal-ki-Fadilat. P. 34.
135. Talim-al-Din. P. 120.
137. Reconstruction of Religious Thoughts in Islam P. 118 (lecture Vl) Dr. Iqbal.
138. Shariat-aur-Tariqat. P. 412.
139. Ashraf-al-Masail. P. 88.
140. Al-Qur'an, (9:119).
141. Al-Qur'an, (22:17).
142. Tradition.
143. Anfas-i-Isa, P. 185, Gunah-bay-lazzat. PP. 39, 41. Nisai, Abu-Daud, Trimadhi Ibn-Majah.
144. Al-Qur'an, (49:12); Al-Tassadi-lil Ghair. P. 9; Talim-al-Din P 102
145. Tradition.

146. Tradition.
147. Gunah-bay-Lazzat. P. 17.
148. AI-Qur'an, (17 : 38); Tailim-al-Din. P. 82
149. Dawat-Abdiyat. P. 124; Kamalat Ashrefiyyah. P. 34.
150. Al-Qur'an,(7 : 31).
151. Al-Qur'an, (47 : 38); Talim-al-Din. P. 82.
152. Tradition.
153. Kamalat Aahrafiyyah. P. 28.
154. Tradition.
155. Ibid.
156. Tabligh-al-Din. P. 49.
157. Tabligh-al-Din. P. 53, Bihishti Zaywar Part VII; Talim-al-Din.
158. A-Qur'an.
159. Tradition. Talim-al-Din. P. 81.
160. Ghawail-al-Ghadhab. P. 21.
161. Tradition.
162. Anfas-i-Isa. P. 171.
163. Kamalat-al-Din Ashrafiyyah. P. 47.
164. Talim-al-Din. P. 81.
165. Al-Qur'an, Quoted in Talim-al-Din. P. 83.
166. Shams-al-Fadhail. P. 8.
167. Anfas-i-Isa. P. 155.
168. Al-Qur'an. (113:5) Relevant portion of Ayat. (Talim-al-Din. P. 82).
169. Tradition.
170. Anfas-i-Isa. P. 169.
171. Anfas-i-Isa. *PP.* 169 - 170. Talim-al-Din. P. 81.
172. Kamalat-Ashrafiyyah, PP. 88, 180, 179, 260, 102.
173. Al-Qur'an, (63:8).

174. Talim-al-Din. P. 83.
175: Al-Qur'an, (57:20).
176. Tabligh-al-Din. P. 56.
178. Tradition.
179. Bayanul-Qur'an. Vol. 2. P. 102.
180. Al-Qur'an, (6:32).
181. Bayanul-Qur'an. P–5. Vol. II.
182. Anwar-ullah. PP. 14–17. Vol. I.
183. Anfas-i-Isa. P. 172.
184. Al-Itminan-Bi-Dunya. P. 1, 2,4, 8;Al-Qur'an(10:7).
185. Al-Qur'an, (33 : 62).
186. Ibid, (99 : 7–8).
187. Ibid,(38 26).
188. Dhim-al-Hawa. P. 26.
189. Al-Qur'an; (45 :18) Al-Shariat. P. 37.
190. Sermon delivered at Meruth.
191. Al-Qur'an, (79:40).
192. Talim-al-Din. P. 284, Kamalat Ashrafiyyah. P. 111; Taligh al-Din. p. 66.
193. Tradition.
194. Kamalat Ashrafiyyah. P. 288.
195. Kamalat-Ashrafiyyah. P. 88: Talim-al-Din. P. 84.
196. Bayanul-Qur'an. P. 58/Vol. II; Al-Qur'an, (3 :134).
197. Tradition.
198. Ghawail-al-Ghadhab. P. 3.
199. Tradition.
200. Surah Baqrah. Al-Qur'an.
201. Al-Takashshuf P. 58–60, 418. The Tradition.
202. Bawadur-al-Nawadur. P. 165. 663;Talium-al-Din, P. 98.
203. Sayyid Sullaiman Nadvi: Arab-wa-HInd Ke Ta'alluqat. P. 248.

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205. Al-Beruni's India. Vol. I. P. 40.
206. Sayyid Sullaiman Nadvi Arab-wa-Hind Ke Ta'alluqat. P. 248.
207. Tuhfatal-Kiram. P. 553.
208. Vide Radiance, 1971. (Seminar on Allama I.I. Qazi's Thought and Personality held on 30th June, 1971). The last words left by late Allama I.I. Qazi are in the very beginning immediately after foreword by Professor Hassanali A. Rehman, the then Vice-Chancellor, University of Sind.
209. Dr. Iqbal as a Thinker P–294.
210. Ibid. P–297.
211. Ibid. P–297.
212. Dr. Iqbal: Reconstruction of Religious Thought in Islam P. 155.
213. Ibid., P. 193.
214. Preface to 'An Adventure in self-expression', page ii -iv. by Mr. A.K. Brohi.
215. Talim-al-Din P–103.
216. Kamalat Ashrafiyyahh. P–128.
217. Al -Kalam-al-Husn. P–87.
218. Talim -al-Din P–98.
219. Anfas-i-Isa. P–388.
220. Wa'iz Meruth P–10.
221. Al-Takashshuf. P–111;
222. Mabadi-i-Tasawwuf. P–11.
223. Mabadi-i-Tasawwuf. P–11.
224. Talim-al-Din. P–95, 96, 98.